THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

VOL. XXXI, No. 4 OCTOBER, 1924

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THE NEW-CHURCH REVIEW first appeared in January, 1894, succeeding the monthly *New Jerusalem Magazine* (established in 1827). The quarterly form is adapted to more elaborate articles and fuller discussion of current literature and current events. The REVIEW aims to serve as an international organ of the best thought, progressive and constructive as well as retrospective and critical, of the New Church.

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Published by THE MASS. NEW-CHURCH UNION

134 BOWDOIN STREET, BOSTON.

50 CENTS A COPY ALBERT P. CARTER, Treas. $2.00 A YEAR

Postage to Canada 12 Cents, and to Europe 20 Cents Extra, Per Annum.)

Entered at the Post-Office at Boston as Second Class Matter (Printed in U.S.A.)

THE

NEW-CHURCH REVIEW

VOL. XXXI.] OCTOBER, 1924 [No. 4

MARRIAGE AND DIVORCE.

By MRS. MARY SEWARD COSTER.

OUR physical limitations are a picture of our spiritual limitations. When our horizon is bounded by the walls of our own home, and when we realize, under these conditions, how little we are able to see of all that there is to see, we have an illustration of how circumscribed our spiritual horizon is when we look at life from merely our selfish viewpoint. We are seeing it under equally restricted conditions. It is when we are on the mountain tops, naturally and spiritually, that our vision extends, and that we can see things in their larger aspects. Yet even this view is limited. Neither mountain top nor aeroplane reveals very much of the earth to us. It is only in the mind's eye, by the use of the higher planes of the mind, that we can see the earth as a sphere taking its place in the solar system, while this system again takes it place in the larger movements of the universe. The Lord alone sees the universe as a unit. Man never will. More perfect instruments, and the employment of forces not even guessed at now, may extend man's knowledge and conception of the universe to a marvellous degree; but our finite minds can never rise above the universe so that we can see it in its absolute perfection. A larger view, however, always sheds greater light on the near view. The

more nearly our minds can grasp this largest aspect of truth, the better will we comprehend our immediate surroundings, the more perfectly will we see in right proportion, and with true understanding, the meaning of each detail.

Spiritually, too, we are born with a very restricted vision. It is self that looks out upon the world; and all that lies beyond what the eyes of self can see, is unknown and unimagined. It is the steps of regeneration that take us ever upward, that extend our vision, and that lead us to see things a little more nearly the way the Lord sees them. The Lord's effort is always to lift us up out of our narrow, circumscribed, viewpoint, and to give us a broader, more comprehensive, and more all-inclusive, point of view. The wisdom of the celestial angels is the wisdom that comes from their nearness to the Lord; the ignorance of the evil spirits is the ignorance that comes from a merely selfish, individual standpoint. A thing seems good to them, therefore it is good; a thing looks true to them, therefore it is true.

By the time we have taken the second step in regeneration we can consciously differentiate between the higher and the lower way of seeing things. The waters above the firmament are then distinct from the waters below. We can see the laws of self-interest in sharp contrast to the broad, all-inclusive, laws of the Lord. It is a higher degree of the mind that the Lord has opened; and from it we can see truth that we, of ourselves, could never have discovered. As long as we stay on the earth we can never see any broad vision of the earth. No more can we hope for a broad, comprehensive, view of the meaning of life, unless, through regeneration, we rise above our merely worldly view of life. This is why revealed truth becomes so precious to us. It is the means by which the Lord can lead us ever upwards; and without it our understanding will always be earthbound. Left to ourselves we could do nothing but try with our own efforts to see each question

that arose in our minds from the broadest platform that we could construct. With our natural reason we could formulate moral and ethical relations that should exist between ourselves and others. But our reasoning would necessarily be entirely restricted to worldly considerations. It could see nothing beyond present happiness, apparent well-being, and temporary, surface, results. The laws of human prudence would be our only guide. But the Lord has not so left us to ourselves. Spiritual truth has been revealed; and man need not be in ignorance of the higher planes of the Lord's creation, nor of truth in its broader, spiritual, aspects. When we submit our questions to Him, He leads us to a higher platform than we could ever reach alone.

The subject of Marriage and Divorce is one that is being discussed very widely at the present day. Has the Lord given us a high, spiritual, point of view that will enable us to see it in its broad aspects? If so, to linger on any lower platform, and to discuss what we see from it, is useless. If, with the Lord's help, we can see the subject in the light of eternal values, as well as of purely temporary ones, surely that is the platform to seek. The near-view gives us only apparent truth; from the Lord alone comes Truth.

It is possible to test the height of the platform upon which we stand on any question, by ascertaining how far the application of what we see from that platform is true. If it is true only in individual cases, and falls before any general application, then we may know it to be only an appearance of truth. By this test much that is now said about the rightness of divorce will fall to the ground. In the individual cases that are brought forward as illustrations for the need for divorce, it surely does appear as though divorce would remedy much that is hard and unjust in marriage. From certain individual platforms divorce would undoubtedly bring happy results, with apparent opportunity for doing good in ways that would

otherwise be impossible. But raise the issue up to a higher plane, and see it, not alone as it applies to the individual case, but as it applies to marriage in general. Suppose, for instance, that a young girl has made a mistake in marrying a man who can never be her true husband. Living with him brings problems that are almost impossible to meet; brings sorrow that is almost impossible to bear. Why should not she be able to free herself from bonds that cramp her life and that seem to thwart every opportunity for genuine and worthwhile self-expression? Make the case as hard a one as you know. Judged by that case alone it does seem as though divorce is the right remedy; as though through divorce misery can be changed to happiness; as though a life of futile endeavor can be changed to one of productive worthwhileness. But when we apply the test of the rightness of this divorce to marriage in general rather than to one marriage in particular, we may see different aspects that the narrow viewpoint failed to reveal. No man who has the welfare of the world at heart wants to see marriage made a plaything, a thing to be lightly entered into because it can be easily dissolved. On the contrary, it is in its character as a Divine institution that we of the Church want men to know it. We want them to see the Lord's purpose in marriage, to realize not alone the temporal but also the eternal value of the relationship. We want them to see it in the light of Divine Providence, rather than have it kept on the plane of mere human prudence. We want marriage on earth to be the beautiful thing that it already is in heaven. From this higher and broader platform we can look down on all individual marriages, and see them in truer light. Does the easy divorce that seems to bring such benefit to the individual who is unhappily married, hasten the day when marriage will be what the Lord wants it to be? Does it help others to take the step thoughtfully and prayerfully; or does it make thoughtless marriages more widespread than ever? If the apparent good that comes to the in-

dividual through any divorce encourages others to play with marriage, then that divorce is not a good but an evil thing. It is the bond that can be easily broken that is easily assumed. Instead of divorce being the cure for reckless marriages, it is really the food that helps the evil to grow.

To remain on the lower plane of individual experience when we have knowledge of a higher plane that includes the good of all, is to knowingly cramp our vision. To seek the apparent good that divorce offers under these conditions, is to place personal happiness ahead of general happiness. It is natural, and therefore not spiritual. When we shall so live our lives, so encourage others to live theirs, and so instruct our young people, that all who come in contact with us will know that we believe that marriage is a Divine institution rather than a merely human bond, we shall be doing our bit to hasten the advent of a better day than the present one. And when we, as a Church, stand unitedly on this platform, the bit that we can do will be proportionately greater.

It is a high platform; but is it not a true one? Surely the Bible teaches from beginning to end the sanctity of marriage and its Divine purpose; and the Writings of Swedenborg never say one word that throws doubt upon that point. The Bible so plainly teaches this lesson that during the centuries that are past the Church did not even question it. The Church taught what the Lord taught in His Word; and because the instructions were not veiled, but were spoken plainly, there was very little difference of opinion as to what was right and what was wrong,—though there was in those ages, as in every age, a great difference in the extent of man's obedience. Bible truth is not all so hidden and involved that without knowledge of its inner meaning we can get no guiding truth from it. The wonder and beauty that has come to the world through the opening of the inner meaning of the Bible sometimes makes us overlook the fact, that through the centuries

that are past light has been shining from its pages into the minds and hearts of mankind. Not from all its pages has the light shone. The truth is thickly veiled in many instances; and without the knowledge of correspondences it has been impossible to understand it. In other instances the meaning has lain just below the surface, so that the intended lesson shone through the story or parable. In other places the truth lay uncovered in the literal words themselves. Swedenborg describes these differences in this way. He says, in the "Doctrine of the Sacred Scripture," n. 55.

> The doctrine of genuine truth can also be drawn in full from the sense of the letter of the Word, because in this sense the Word is like a man clothed whose face and hands are bare. All things that concern man's life, and consequently his salvation, are bare; but the rest are clothed. In many places also where they are clothed they shine through their clothing, like a face through a thin veil of silk.

It is because the Lord's instructions about Marriage and Divorce in the Bible are so explicit, because from beginning to end there appears no contradiction to veil their meaning, and because through the doctrinal explanations of Swedenborg we receive only underlying reasons for interpreting the Lord's words literally, that I feel that truth is shining straight from the Bible, and that the Church will not be wrong in using it as a guide.

I know that there is a theory advanced by some in the Church, that it may be wrong to apply to natural marriages the laws that the Lord meant us to interpret spiritually. They point out that it is only those whom "God has joined together" that man should not put asunder. And they suggest that surely God has not joined in marriage many of those who have made a travesty of going through the marriage ceremony. There is an appearance of truth in this theory; but will it bear the test of a wider application? The Lord's commandments do not reach through the spiritual degree, and then stop. They come from the

Lord Himself, down through the heavens, where they guide each angel according to his need. They rest in the literal words themselves, from which they are in a position to guide us, even to the most external of our actions. Would we ever say that "Thou shalt not steal" means only that we must not steal spiritually? And yet we have as perfect a right to stop that commandment before it reaches the natural plane, as we have to stop the one about adultery. To be consistent we should have to acknowledge that to steal an automobile is not really stealing, because a car is not alive, because it is man-made, because it is not spiritual and has not eternal values. These are exactly the reasons that are advanced to prove that a natural marriage is no marriage. Take the other commandments, and ask ourselves if the Lord means them as a guide only on the spiritual and celestial planes of life; and then ask ourselves whether we have a right to make an exception of this one command. If lying about temporal things is lying, if stealing earthly things is stealing, if coveting worldly possessions is coveting, why should I say that marriage on the natural plane is not marriage. It is marriage only on the natural plane, to be sure; but the Lord's commandments reach down to this plane in every other instance, why not in this? Thieves would multiply rapidly, were we to teach men that stealing earthly things was not stealing, because earthly things are not everlasting. Murder would increase, did men once learn that there was no penalty incurred by the crime, because to kill the body is not really to kill the man. Is not the teaching that marriage is not marriage, unless it is spiritual and everlasting in quality, already having an equally harmful effect?

All the truth that has been revealed to us about spiritual marriage has been given, not to nullify, but to explain natural marriages. It is *because* spiritual marriage is so blessed and everlasting, and *because* the Lord so desires for us this best and purest of bonds, that He so hallows our natural marriages. These may be only apparent bonds,

only surface ones, that bear but slight resemblance to true marriage; but faithfulness to this surface bond is the way in which we learn to be faithful to the deeper, truer, one. The Lord is by our side, even when we make the greatest travesty of the marriage ceremony; for when we make our bed in hell, He is there. Through His Divine Providence He has permitted even that marriage, because He has seen that it may become a stepping-stone to better things. In humility we may acknowledge that the Lord is loving us and guiding us always, even at the darkest hours of our degradation.

In reviewing briefly the Bible references to Marriage and Divorce, we can see how clearly the Lord expresses these truths, though the words are few to express so much. In the second chapter of Genesis we hear the Lord say, "It is not good that man should be alone; I will make him an help meet for him. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

Almost all of the first part of "Conjugial Love" is used to fill with meaning these few words. There Swedenborg tells of the Lord's purposes in marriage; of the good that it can perform, and of the truth that it portrays. He pictures the ideal marriages in heaven; and from his descriptions of them he enables us to see how it is true that "they shall be one flesh."

In Deuteronomy, the twenty-fourth chapter, we have another picture. We do not have to raise our eyes to see it; for right on the level of our own, low, natural minds, the Lord reaches down to erect for us the highest ideal of marriage that this mind can see. In the second part of "Conjugial Love" Swedenborg shows us how continuously the Lord is doing this for all of us. He longs to give us of His best; but when we will not take it, He reaches down to where we are, and gives us the best that we will take.

In the Gospels this is made clear to us. Here, in the nineteenth chapter of Matthew, the Pharisees come to the

Lord with the question, "Is it right for a man to put away his wife for every cause?" And the answer leads right back to the high ideal of marriage that was first in the world, showing it to be a Divine institution: "Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." This answer leads to another question: "Why did Moses then command to give a writing of divorcement, and to put her away?" The answer tells of the heart that would not hear the simple truth, but adulterated it with its own desires: "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." And then the Lord, in a few words, lifts the ideal of marriage again to its high level: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whose marrieth her that is put away doth commit adultery."

Even to the disciples this was a hard saying; and it seemed to them that no marriage was better than one so binding: "If the case of the man be so with his wife, it is not good to marry." In His answer the Lord did not change these instructions, but merely pointed out that men, in their freedom, would heed them or not, as they chose: "All men cannot receive this saying, save they to whom it is given." From the moment the Lord gave this high and beautiful ideal of marriage to His disciples, He made it possible for any man who sought for it to find it.

Again in the Gospels the Lord endeavors to lift our thought of marriages above the merely external view of it. The Jews put the question to Him about the woman who had seven husbands successively, asking Him, "In the resurrection whose wife shall she be of the seven? for they all had her." The answer is a veiled one, because

to answer it clearly would necessitate so much higher and truer a conception of the spiritual world than they possessed: "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Man could not understand the least part of all that was implied in that answer, until the Scriptures were opened, and until he was shown how it is with the angels of God in heaven.

Once again, in the nineteenth chapter of Revelations marriage is referred to. Here in prophesy is pictured the glorious age when men will turn to the Lord for guidance in all the affairs of life.

> And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready.

This is the highest platform from which we can see marriage. So extensive is the view from it that the Lord's Church is seen in its unity, working as one individual to give outward form and expression to the Lord's Love and Wisdom. It is a glorious prophesy, and one that must inspire each church member to do his part toward its fulfilment. It is a prophesy that gives us a wonderful ideal to work for.

Unity on the lower plane of the individual viewpoint will never come; for as each of us, when we look out of our own windows now, sees a different landscape, so too does each one of us have his own angle of vision, as we look out over our mental or spiritual environment. The unity comes when, from a realization of our own limited vision, we raise our minds and hearts to the Lord, asking Him to show us the way He sees things,—for He Alone sees all things truly.

MARY SEWARD COSTER.

THE DOCTRINE OF CONJUGIAL PAIRS.

By the Rev. S. Chr. Brönniche.

IN number 229 of the work on "Conjugial Love" we read:

The Lord provides similitudes for those who desire love truly conjugial, and if not on earth, He yet provides them in heaven. The reason of this is that all marriages of love truly conjugial are provided by the Lord. That they are from Him may be seen above (nn. 130, 131); but in what manner they are provided in heaven I have heard thus described by the angels: The Divine providence of the Lord is most singular and most universal concerning marriages and in marriages, because all the delights of heaven spring from the delights of conjugial love, as sweet waters from the fountain head; and on this account it is provided that conjugial pairs be born, and that they be continually educated to their several marriages under the Lord's auspices, neither the boy nor the girl knowing anything of the matter; and after a stated time when the girl has become marriageable and the boy fitted for marriage they meet in some place as by chance, and see each other, and then they instantly know, as by a kind of instinct, that they are a pair, and by a kind of inward dictate think within themselves, the boy, that she is mine, and the maiden, that he is mine; and when this thought has existed for some time in the minds of each, they accost each other from a deliberate purpose and betroth themselves. It is said by chance, by instinct, and by dictate; and the meaning is, by Divine providence; since, while the Divine providence is unknown, it has such an appearance; for the Lord opens internal similitudes, so that they may see themselves.

What is here stated occurs with almost the same words in number 316 of the same work, where it is added:

That conjugial pairs are born and educated to marriage, while each party is ignorant of it, he [the wise one to whom Swedenborg listened in the spiritual world] proved by the conjugial likeness visible in the faces of each, also by the intimate and eternal union of hearts (*animorum*) and minds (*mentium*), which could not possibly exist, as it does in heaven, without being foreseen and provided by the Lord.

Yet, in number 320 we are told that on earth the conditions of the formation of eternal marriages are different. The words are the following:

> But it is to be observed, that marriages interiorly conjunctive can scarcely be entered into in the world, because elections of internal likenesses cannot there be provided by the Lord as in the heavens; for they are limited in many ways, as to equals in rank and condition within the country, city, and village where they live; and in the world, for the most part, married partners are held together merely by externals, and thus not by internals, which internals do not show themselves till some time after marriage, and are only known when they influence the externals.

In addition to these places I will quote a short passage from the exceedingly interesting presentation Swedenborg gives in the so-called "Spiritual Diary," n. 6027, of the marriage in the spiritual world, on the 5th of March, 1762, of Magnus Julius De la Gardie, member of the Swedish council of the kingdom, and the Empress Elisabeth Petrovna, daughter of the Emperor Peter the Great of Russia. Having spoken of the separation of De la Gardie and his wife, because of "no similarity as to affections," Swedenborg describes the first meeting between the Empress and De la Gardie, and presently continues:

> A third time she travelled the same way as the first; and then, also, of the Divine Providence, she met De la Gardie; and then they saw, as is usual, that the one was destined for the other, loved each other well, and were then carried home each to his own society.

The above statements I want to make the basis of the following considerations regarding the doctrine of the birth of conjugial pairs,—considerations which I present as a modest attempt to come to a real understanding of this subject, which to my mind is as important as it is interesting.

The assurance that the Lord provides similitudes in respect to marriages here or hereafter, or that man shall sometime find his true mate, may in one sense be said not to apply to all men. Thus, it cannot properly be applied

to those who in marriage do not believe in or desire a conjugial companionship with only one consort; nor does it concern those who in married life only regard a temporal union, or who are influenced solely by natural ends. We cannot assert that the Lord provides a proper mate for him who persistently lives an outward, worldly and selfish life; or that such a person finally gets such a partner as has been intended for him by the Lord,—understanding by the expression "proper mate" the partner who is appointed for him *in heaven.* The fact is that the Lord here, as in every other case, has in view the eternal happiness of man, not that of his short life on earth.

Accordingly we read, "The Lord provides similitudes for those who desire love truly conjugial"; and by this statement can only be meant that He so directs everything that the man who has such a desire will sometime meet a person like himself inwardly and outwardly, with whom he may enter into an eternal marriage. From this we may infer that a truly conjugial love must belong to heaven, and that it must rest upon a genuine religious foundation. It cannot, therefore, be found except with those who are "born of God," or who have become spiritually minded; and as no one is born spiritually-minded, a truly conjugial love is unknown to children and quite young people, though it lies concealed (*in potentia*) in the essence of their being. This noble love will hardly appear to any one before later in life; or after man, by means of information from the revealed truth of the Holy Word, has been taught of its nature.

In heaven, we are told, the case is otherwise, as all the children who grow up there are introduced into a truly conjugial love as soon as they are full-grown; or, as Swedenborg gives it, "when the virgin has become marriageable, and the youth fitted for matrimony."

From what is stated in the work on "Conjugial Love," n. 54, it may indeed appear that not all who enter the spiritual world as adults, and who go to heaven, become

married; for it is said: "Those who in the world have lived a single life, and have altogether alienated their minds from marriage, in case they be spiritual, remain single." It is also said that those who, in spite of being left in full liberty of life after death, are not disposed to live in a married state, "are conveyed to those who live in celibacy on the side of heaven." But if we consider the reason why those who live in celibacy are on the side of heaven,—which is, that "the sphere of perpetual celibacy infests the sphere of conjugial love, which is the very essential sphere of heaven",—we cannot fail to see that their dwelling is not within heaven, but only at its surroundings. Moreover, their spirituality cannot be expressive of final development, or of a full state of regeneration; in other words, it is not a genuinely heavenly state of life. The single life in which Swedenborg leaves them cannot, therefore, endure to eternity. I at least see no reason to deny that in heaven *all* are living in a married state. On the contrary, in our doctrines we have testimonies enough that serve to confirm it.

According to the sayings of the angels:

> The Divine Providence of the Lord respecting marriages and in marriages, in the heavens, is in the most single things, and thence in things the most universal, because all the felicities of heaven spring from the delights of conjugial love, as sweet waters from the sweet current of a fountain. (Conjugial Love, n. 316).

That it is "in the most single things" here, cannot mean anything else than that marriages in the minutest details are foreseen by the Lord, that they may be brought to serve His wise ends; but man must "*desire* love truly conjugial," he must chose it in preference to that natural love which is called matrimonial.

The statement, "It is provided that conjugial pairs be born," is at first not easy to take home. Yet, it is evident that it refers to a truth greater than this: to wit, that according to the order of nature an equal number of boys

and of girls are born, in order that conjugial pairs may arise. The very connection in which the statement occurs seems to show, that in reality there is only one certain woman that is able altogether to complete a certain man; and conversely.

If we take it for granted that natural birth is meant, so that for each boy a girl is born, it appears as if man in this way is prevented from freely choosing his mate, and is subjected to a Divine predetermination. On the other hand, if we accept a merely spiritual interpretation the difficulty arises, that we cannot make use of the words about the Divine providence of the Lord as applying to "the most single things," for they must in that case apply also to the natural births of that man and that woman who are to belong to each other in eternity.

In favor of the assumption that the term "being born" must be taken spiritually, may indeed be adduced the fact that Swedenborg is giving a description of how marriages are provided for "in heaven" at the same time that he is reporting the words of the angels,—and their conception of birth is, as we know, purely spiritual. That conjugial pairs are born just means, spiritually considered, that the two are united in heaven when they have been born anew. But when we call to mind, what is said in the same place, that these pairs are "continually educated to their several marriages under the Lord's auspices, neither the boy nor the girl knowing anything of the matter," and that when both become marriageable they meet in some place, and so on, then it must be evident that what is said concerns a state in heaven of children and young people, or of men and women, who in reality belong to each other *before* they have met, and this because of special characteristics from the natural world in which they had been born. Otherwise it is hardly possible to explain how they can "be born" as "conjugial pairs."

This conception of the matter joins itself closely to what Swedenborg adduces from his conversation with a wise

angel, who confirmed the statement of conjugial pairs' being born, referring to "the conjugial likeness visible in the faces of each," and also "to the intimate and eternal union of hearts and minds," adding that such a likeness and union "could not possibly exist without being foreseen and provided by the Lord." No doubt, then, that the common features in external, as in internal, respects arise from the foundation which the Lord has given them from the very womb. In connection with these remarks, the following words of the Lord present themselves involuntarily to the mind: "Have ye not read, that he who made them, made them male and female" (Matth. xix, 4). The Lord evidently had in mind the words from Genesis v, 1, 2: "In the day that God created man, in the likeness of God made He him: male and female created He them, and blessed them, and He called their name man." The woman is here, moreover, represented as being taken out of the man (*vir*), for which reason it is also said that she is "flesh of his flesh" and "bone of his bones." In the Gospel it is said that "they two shall become one flesh," that is to say one man (*homo*); and it is quite interesting to see that Swedenborg in view of this quotation writes: "It is evident . . . that each [that is to say, the woman and the man] has an inclination and faculty to reunite themselves into a one" (Conjugial Love, n. 156 (2). He also adds that "such reunion means into one man (*homo*)." What a deep meaning may not be in the little prefix "re"? I do not doubt that it is connected with the doctrine of "conjugial pairs" being born.

As to the objection that a man cannot be said to choose his eternal partner, or to possess liberty, but is subject to predestination, in case the two who belong to each other in eternity or in heaven have been born for each other naturally speaking,—this may at first seem quite a serious one. But though the New Church, here as in all other cases where the spiritual welfare of man is concerned, lays great stress on free choice, and rejects the doctrine of pre-

destination, it conceives of liberty and predestination in such a way that they may very well harmonize with the doctrine that "conjugial pairs are born"; for true liberty does not in reality consist in choosing from one self, but in choosing from the Lord. If we are choosing from ourselves, our choice becomes an expression of the ruling love of our natural and unregenerate man; it becomes a choice in opposition to the laws of order of our inner and higher being, and we become the servants of sin. But if we choose from the Lord, our choice will be in harmony with our true human nature, the form of which is heaven or the image of the Lord within us; and then first we are free indeed. What at first appeared to be "as by chance" or due to "a kind of instinct", will then be seen to be caused by the Divine providence, which as long as it is unknown "has such an appearance." And as to predestination, we are taught in the work on "The Divine Providence," n. 322, that "sound reason dictates that all were predestined to heaven"; for what the Lord has arranged from the beginning may also be said to be destined by Him beforehand,—though man must appropriate to himself the life of the Lord "as if from himself." Moreover, we cannot imagine that he who is willing to do the will of the heavenly father, can desire any other mate than the one which is given him by the Lord.

Yet, he also who is not willing to do the will of God, has been born with the possibility to go to Heaven, and there to find the one who was intended for him,—a possibility the realization of which still depends on him; but if he continues to confirm himself in evil, he will finally in hell be attracted to a mate who exactly corresponds to that form of evil and falsity which he in his heart has entertained. This he will do without anticipating that he has himself been the cause of the attraction. We cannot say that two mates in hell have been joined together by the Lord, in spite of the fact that it is by the Lord's Divine providence that just those two have found each other; the fact that

it is in hell is a consequence of their choosing from their evil self; for the Divine providence always regards the direction towards which the will of a man tends. It may indeed appear as if the fact, that the Lord from the very beginning knows whether the two who have been created with the faculty of being united in eternity shall choose heaven or hell, may shut out the idea of their being "born" conjugial pairs; but the actions or ways of a man are not dependent on the Lord's foreknowledge, as long as this remains concealed to him. (Cf. Divine Providence, n. 333.)

From what Swedenborg has to say about the punishments which are brought upon those in hell who undertake to have any connection whatever with others than the one to whom they have been joined as if in marriage (though there is, of course, nothing but opposition towards real conjugial love in it), we may, it seems to me, be justified in concluding that originally they were created for each other in heaven. That they have not met there, but instead in hell, is simply a consequence of abuse of the faculties which from the beginning have been common to them.

Well, I do not want to dwell more than necessary upon this side of the subject; but rather to fix the attention upon what is taught as to how the matter stands concerning the possibility of forming a heavenly marriage here on earth. Swedenborg writes:

> It is to be observed that marriages interiorly conjunctive can scarcely be entered upon in the world, because election of internal likenesses cannot there be provided by the Lord as in the heavens; for they are limited in many ways.

We are told that this is especially on account of external circumstances or bonds. Yet, by and by, as these influences are brought to yield to spiritual ends, the choice of internal likenesses, and with this the entering into marriages that shall last eternally in heaven, will no doubt become less rare. Before such a change is to be expected in the world, an enlightenment concerning the essence of

the love truly conjugial must precede; and this enlightenment is in reality to be met with very sparingly except within the New Church, in the Writings of which it has finally been revealed to the world. We cannot, therefore, wonder that an angel from the third or highest heaven, according to the testimony of Swedenborg, is said to have prophesied that "none will appropriate to themselves that love but those who are received by the Lord into the New Church, which is the New Jerusalem" (Conjugial Love, n. 43). The main thing is, however, that "marriages interiorly conjunctive" can be entered upon *in heaven* by everyone who "desires love truly conjugial," in spite of the sad experiences which married life here on earth may have brought.

If we consider what Swedenborg has to say of the importance of "the ultimate plane" to creation and support of the many varied forms of life, we may understand that whenever a marriage in heaven is to rise, the foundation must have been laid in the natural world; and from the information that "conjugial pairs are born," we may conclude that the Lord does not begin in heaven to join in marriage those who become mates there, but that preparations were previously made in this life, or from the very womb. He thus causes a certain woman to be born for a certain man; and the two will meet, if not in the world then in eternity, as if by chance, but in reality according to the Divine providence; and the inner qualifications with which from the very birth they have been endowed, will at last remove all external obstacles.

From the adduced statement of Swedenborg in the "Spiritual Diary" concerning the meeting and final marriage in heaven of Count De la Gardie and the Empress Elisabeth of Russia, many interesting conclusions may be drawn. One of them is that conjugial pairs are not necessarily born at the same time. * The gentleman in this case

*Elisabeth Petrovna, daughter of Peter the Great, was born in 1709, and died on Jan. 5, 1862. Magnus De la Gardie was

was just going to be married on earth at the time when the woman who was to belong to him in heaven, was born. To him it would thus have been impossible fully, that is, internally as well as externally, to be joined to the wife he chose in the world; for the Lord had designed him for another woman, though this was something quite concealed from him. This, at least, is according to what Swedenborg declares as to his conjunction in the other world with the Empress Elisabeth:—"And then they saw, as is usual, that the one was destined for the other." Had De la Gardie known that the wife he chose in the world was not set apart for him in eternity, this knowledge would have interfered with his free development, and he would not have been able to reach to any spiritual marriage. No doubt, we may in this see the reason why no one until after death is allowed to know anything absolute in regard to the inner and real quality of his marriage in the world; or, what amounts to the same thing, whether the one to whom he has been joined in marriage on earth, shall belong to him in heaven. In the choice of a mate it is of course our duty to choose with a view to eternity; and we ought to continue as long as possible to entertain the hope of an eternal marriage with this mate,—the rest we may safely trust to the Lord. In case we remain "faithful in that which is least," we shall also become "faithful in much"; and if we act in obedience to the precepts of Divine truth according to the light we have at present, even a conjunction which is not spiritual may be preparatory to our marriage in heaven. Perhaps we may not then be united to the person we in the world desired for our mate in heaven; but this is of less importance. The main thing

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born in 1668, and died in 1741. When Elisabeth was born, De la Gardie was forty-one years old; and he was then married to Countess Hedvig Catharina Lillie, with whom he begot twelve children, four of whom were sons. He could not have met with Elisabeth in the spiritual world, until twenty-one years after he had left the natural world.

is that the one to whom we belong in eternity can be given to us in heaven by the Lord; and if this come to pass, can we want anything more? "What God has joined together"—the original text says "jointed in pairs"—neither man nor death can separate.

Some may perhaps fail to see the practical use of entering into reasonings upon a topic like this. To my mind, however, it is an important matter to understand here the operations of the Divine providence; and from what has been revealed by Swedenborg in this respect, many may find the comfort and encouragement needed in times of temptations that may come, as they may also learn by it to put full confidence in the Lord alone.

S. Chr. Brönniche.

WHY GOD INSPIRED THE WORD.

By the Rev. Louis G. Hoeck.

"IF the foundations be destroyed, what can the righteous do?" Had not God inspired the Word, the heavens would have ceased to exist. Righteousness on the earth was at a premium when the Word was given. The Word formed a basis for the heavens to rest upon. Without this substitutive foundation, the whole superstructure would have gone to pieces.

God inspired the Word, in the second place, that it might be a medium of enlightenment for the Human which He assumed in the world, to glorify or perfect that Human, and make it one with the Father. The Lord Jesus Christ learned the Word as we learn it. The Divine Wisdom within opened up before Him, as the Divine Love of saving His people from their sins entered His soul from within. The Son saw the Father in and through the Word; from the Father came the power to fulfil the Word. The Word furnished the means of discriminating the true from the false, the good from the evil, in the experiences of the race, as they appeared in His Human nature. By the power of the Word He overcame all evil, and filled the Word with His Divine Spirit and Life in every part.

In the last place, therefore, the Word is inspired with the Spirit of the Lord that He may unite earth with heaven, and through heaven with Himself. The Word is inspired to enable man to "distinguish between good and evil, be delivered from the influence of evil spirits, and be associated with angels, and conjoined with the Lord." This is the supreme purpose for which God inspired His Word, so far as we at present are concerned; to be proven experientially in the present and future generations of mankind.

Without the inspired Word the human race would be irretrievably lost; it could not otherwise find its way out of hell in which it presently is. The race has sunk into grosser and yet grosser darkness through the accumulation of evil from generation to generation. Without the eternal light of the Word shining in the darkness the situation would be hopeless. Without the Word made flesh no mortal could have been saved. Without the living Word no mortal can be saved. It is immaterial whether we say "could have been saved," or "can be saved,"—past, present, or future. The truth is eternal: it is ever living, and is man's only means of salvation at all times. "Salvation is of the Lord alone."

Granted, that the eternal truth exists within the Scriptures or the traditions of every known religion in the world; particularly in their acknowledgment of God and of a standard of living comformable to the Ten Commandments. No nation is devoid of a knowledge of truth that distinguishes good from evil, and has the power of saving from evil, associating man with angels and conjoining him with God. Nevertheless, the Sacred Scriptures, so known to us, differ from the Scriptures of all other religions as light from the sun differs from borrowed or reflected light. The Word interiorly is the Divine Truth itself, and inmostly is the Lord. It is the fountain-head of truth for the human race, containing everything necessary to recover all that has been lost by the fall of man, and to supply human needs to eternity.

All that has been lost to man in the past through waywardness, may be found by means of the Word. The Word, however, seems to say little about what was lost in most ancient or ancient times, or even in more recent times. Only eleven chapters of Genesis, in about as many pages, deal with a period of human history which covered many thousands of years! Then we burst suddenly into the story of the Jewish Church, which takes up about a thousand pages of history, and covers less than two thou-

sand years' time. The disproportion is startling; and yet there is nothing belonging to the unrecorded experience of the race in prehistoric times, that is not involved in the story of the Jewish Church. It is there in the symbol and in the representative life of the people.

The experience of any individual illustrates the experience of the race. The course of actions in an individual who has reached the age, say, of twenty years, reflects the nature and disposition formed and fashioned, day in and day out, during the preceding nineteen years. Every thought, every emotion, every decision, made from day to day, are hidden within his every action and movement. The whole individuality with infinite detail, conscious and unconscious, is concealed within each word or deed.

Similarly in the experience of the race,—what any people is at any given period of history, depends upon the previous life of their ancestors from the beginning. All the good and all the evil of former generations is stored up within the life-history of the time or period under consideration. In this way the story of the Jewish people contains all that was involved in the history of the race from the beginning. One important difference, however, pertains to the history of the Jewish people in God's Word, and differentiates it from that same history as recorded in other documents, or as it might have been written by other historians unaffected by the Spirit of the Lord. The Heavenly Father selected the material chosen, and the wording of it also, so that it might preserve all the elements necessary to the restoration of all the good that had been lost to humanity through the steady growth of evil. Herein lay the purpose of the inspired Word: to recover what was lost, and its infinite content.

The effect of evil in any individual, however, is to cover up the good that had its free expression in the life in infancy and childhood. So with the race in the pre-Christian era. So much evil had come into the life of humanity, that the pure goodness of the race in primitive times

was completely smothered. Men's lives, with rare exceptions, reflected either mixed good and evil, or a complete perversion of former goodness. Where could be found human action that would figure forth the content of the race experience in its purity for future generations? The undefiled life of most ancient times was deeply hidden in the inner recesses of the race-soul. It existed no longer consciously in adult life. It only existed consciously in the ancient heavens. There it projected itself in outward form in the tabernacle in the midst of the most ancient heavens. The Lord showed this to Moses on the mount; and Moses patterned the tabernacle in the wilderness after it. There is something passing wonderful in this event. For into the history of Israel the Lord here introduced tent worship, in which every least detail of the tent itself was an outward expression of the perfection of the tent life, or the home life, of the race in the beginning. It is a word description of it from heaven, which is inclusive of infinite life-details.

The tabernacle, the symbol of the interior life of the infancy of the race, deeply hidden within the interiors of the race in Jewish times, was patterned after the tabernacle seen in heaven. The sacrifices in the outer court may have had another origin. Owing to some unknown reason, these sacrifices were of the flock, or herd, or doves, and excluded all other kinds of animals which were commonly used in sacrifices at that time among other nations. The symbols of the selected animals are all-inclusive of the infinite particulars pertaining to the earlier and later race experiences in their social life.

In like manner the life-worship of the Ancient Church is symbolised in the details of the structure of the temple. Everything essential, therefore, pertaining to the prehistoric experiences of mankind concealed within the soul of humanity today, is writ in large letters in "the book of life," to guide man back to his lost inheritance.

All this is apparent in the abstract to those who have

had merely a glimpse of the internal meaning of the Scriptures. But how very little is known of the living content of the Word! When we have grasped the sweeping significance of the Law and the Prophets, we are apt to think we know it all, and have it all. We substitute the finality of an all-inclusive formula for the finality of life itself. Nor do we realize how serious is our mistake, or how very insular we have grown, until we have the question: "What does this or that particular incident or passage mean in plain, everyday, language or experience?"

Swedenborg has given the interpretation of many portions of the Word. That interpretation, however, is all in abstract or universal terms. Were that all that was necessary to know, then the study of it would end our task, and there would be little left for us to do beyond defining its meaning more fully, and applying the new principles of interpretation to passages in the Word not explained in the Writings of Swedenborg. On the contrary, the revelation of the doctrines for the New Church, instead of doing the work of unfolding the inner content of the Word for mankind, has rather imposed that stupendous task on the race, by pointing out unmistakeably where to look for our lost inheritance, and how to find it. This is a task for the ages.

The representative history of Judaism in obedience to the law of Moses contains all that belonged to the life-worship of the race in its purity and perfection in former eras. On the other hand the perversions of worship and life in disobedience to the law, ending in the captivity in Assyria and Babylonia, contain everything pertaining to race-evils that robbed man of the blessings of God's love. John's visions in Patmos complete the picture of the essential good and evil in mankind during the last period of growth before the opening of the New Christian Era, whose task it is now to recover all that has been lost.

But how little we know of the practical meaning of the Word! Who can apply the law to the great problems

we have in hand with certainty? Who knows just what specific aspect of the divine law each judge in Israel represents? Or each king in Israel or Judah? On the other hand, how much do we know of the inner cause of our every day problems—the causes of disease,—each particular disease,—the causes of crime,—each particular crime,—the causes of unemployment, or intemperance, or dishonesty, or any other curse that has fallen on the race through violation of the laws of life? What is the law that has been broken? Where is the radical cure of the disorder for which everyone is more or less responsible? Where, the specific word that unveils the deeper issues of life and death before us to-day? Where, the message of salvation from the mouth of the Lord for human application? The Lord's Divine Providence is to conjoin the temporal and the eternal, bring the living Word into touch with human ills of every kind, and bring more abundant life for all. But how little we know of the application of the Word to life's problems! How partial and imperfect our knowledge and our experience of the power of the Word!

Some regard life's problems only as surface problems, to be solved by external means, by legislation, or by some specific system of the healing art. Others place reliance on faith, the power of the formula, the power of affirmation. Still others emphasize the need of a true faith,—*their* faith in particular; or of a better or more correct abstract understanding of God's Word; or of more loyalty to the church as an institution.

It is often said that all power is in ultimates, in the letter of the Word. In the spiritual world this is often demonstrated in various ways. There is power in the letter to overthrow evil; and no one can approach the Word with impunity whose life is out of harmony with it. These statements by Swedenborg assuredly have some meaning for us, because our spirits are subject to the laws of the spiritual world now, with limitations imposed upon them by the covering of matter, subject to the laws of nature.

The power of the ultimates of the Word exists when brought into actual contact with evil. There is no power in the truth of the Word, so long as evil is seen without or within, without any conscious responsibility for it. The power in ultimates becomes apparent only when suffering is endured for truth's sake; the evil being seen in the light, and held at bay until overcome.

The Lord successively bore the iniquities of the race, and repelled the tempter with the Word, with its content that met each point as it arose. He saw each evil in turn through and through, and resisted to the end. The power of His Word in its fulness finally appeared in His works of mercy in the last years of His life. His healing of the sick and raising of the dead were of an unusual order. These outward effects were symbols of inward experiences. The hells responsible for these disorders were brought under control at the time, and His Human nature was entirely freed from their influence. The power of His word then was irresistible. Backed by the Divine Love, it pierced the evil to its core. The Lord's miraculous cures went to the utmost roots of evil that had attacked Himself. This, with infinite particulars, is concealed within the last acts of His life and sacrifice, even until He had completely recovered all that had been lost to humanity from the beginning, as indicated in the reverse genealogy in Luke, which goes back to Adam, and to God. The power of the truth is in the life. In the same way the power of the revelation of the inner sense of the Word rests in its practical application to life. The theory or knowledge of the truth is only a means to that end, and should never be made an end in itself. The abstract study of the inner sense of the Scriptures is valueless, except in so far as it serves to unmask evil for which we are jointly and severally responsible, and leads to the mastery over it.

Swedenborg's statement of the doctrines and the inner sense of the Word has every appearance of being purely theoretical. Reading between the lines, however, it is

apparent that his mind was prepared to receive the message of the Second Advent through experience. His previous philosophical and scientific training went hand in hand with practice. The *use* of knowledge of every kind was uppermost in his mind. His Rules of Life also are an index of the practical mind in spiritual development. Spiritual truth was put to the test by its fruits. How far he had advanced in testing the truth in practical affairs is a matter of speculation. Certain facts, however, indicate a much deeper experience in real life than appears, or could ever appear, in any biography of him. We can only imagine the content of the facts.

He was chosen to participate in the judgment that took place in the spiritual world in 1757. According to his descriptions of the exploration of conditions there prior to the judgment, the issue seemed mainly to be doctrinal,—a conflict between the false doctrines of the old dispensation and the true ones of the new. The exposure of the falsity of the doctrines of the tripersonality of God, the vicarious atonement, and, particularly, faith alone, is kept up almost without intermission. The sheep and the goats seem to be classified almost wholly by their doctrinal positions. If they could not see the falsity of these doctrines, they were condemned; but whenever they saw through them, and accepted the faith of the New Church, they were saved.

It all appears to be an intellectual controversy, with victory for the New-Church theology, and defeat and condemnation for all who cling to an old, false, theology, and cannot be convinced of their error. This is the appearance; for the separation of the good and the evil always follows on doctrinal differences that are irreconcilable. The picture of the great stone at the parting of the ways seen by Swedenborg in the spiritual world, emphasizes the point. All travelled the same way together until they reached that stone, where they separated. The good turned to the left;—"but the evil did not see the stone,

and fell upon it and were hurt; and when they rose up, they ran on in the broad way to the right, which extended to hell." That stone represented the Divine Truth,—for those outside the church the acknowledgment of the Divine, and for those within it the acknowledgment of the Divine of the Lord. The correct formula is the passport to heaven. This apparent truth is strengthened by the spirit of this age, which still makes uniformity in belief the basis of church unity.

In the spiritual world, however, a difference of belief or unbelief in the Divine or in the Divinity of the Lord, is more than a difference in doctrinal opinion. It is a difference in life; for the life makes doctrine for itself. In other words, in the spiritual world the acknowledgment of the Divine of the Lord Jesus Christ, must have a living content—Christian character. If that life-acknowledgment is lacking, the formula or symbol is rejected for another that harmonizes with the perverted life. It is impossible for any individual to repeat the Creed of the New Church when he enters into the life of his interiors, if that interior life is unchristian. The creed is then an empty symbol, and is therefore discarded as valueless or useless. In this world many differences exist between the inside and the outside; but the constant pressure of influx from the spiritual world makes for homogeneity of character for good or for evil, so that in every respect they may correspond. This is the law of being, and is operating now, bringing the just to the formal acknowledgment of the Lord and the Word as Divine, whatever be the formula of their creed. It is impossible to say one thing or think another in the spiritual world; or to do one thing and say another. Hypocrisy ends with this life. There thought, speech, and action must all agree.

It is necessary to keep this background before us, when reading the relations of events transpiring in the spiritual world connected with the Last Judgment, and the theological discussions, introducing texts from all parts of the Word

in support of the leading doctrines of the New Church, and in refutation of the false dogmas then existent in Christendom. These were not theological issues only. They were life issues. The content of the texts covered infinitely varied life-issues for all; because the inner content of the Word throughout is the doctrine of charity or love. Wherever charity or God's love in any form existed in the individual, the true interpretation of the Word appeared in the light; but whenever charity was lacking, the individual ranged himself with the group of objectors or deniers.

It is most significant that Swedenborg, while writing the "Apocalypse Explained" at the time the Judgment was in process, interspersed the chapters with most illuminating passages on the Ten Commandments and the spiritual life. It is also evident that he bore personal witness to the truth in the great drama on the other side in 1757; not simply witness to the theological doctrines of the New Church, but witness to the life-content of these doctrines, even to the point of death. He relates how he was seized with a dread disease, and lay half dead for three and a half days, when explaining the eleventh chapter concerning the two witnesses who were killed by the beast, and whose bodies "lay upon the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." The record of this experience is repeated four times: the simple fact, accompanied by a memorable discussion on the doctrine of the solifidians. But who can tell the content of this bare historical fact, the tremendous import affecting the destiny of numberless lives! The old and the new faced each other in a life and death struggle, before the man-child was born that was to rule the nations with a rod of iron.

The issue which Swedenborg met and sustained in his mission in the spiritual world is the eternal issue before the world to-day in the soul of man, between the old and the new; between the lip-confession of a belief in the Lord

and the Word, and a life-confession of them; between theory and practice; between theology and practical religion.

The Lord's love flows momentarily into the heart of everyone from the cradle to the grave. At the same time all are enlightened interiorly to understand the Word according to their education and their ability and desire to receive the truth from the Lord. As the love of one's neighbor grows stronger, the light from the Word becomes clearer. Every issue that presents itself in the thought calls in question our opinions. We need to revise them, or alter them, or find better reasons for holding to them. And everything that produces unhappiness, demands a solution. The world must be set right. It must be made a fit place for all to live in. The Word holds the right solution of all our problems.

The heavens were closed to man as evil increased on the earth. Heaven lies concealed within the Word. Heaven opens again to man as the laws of life in the Word are more fully understood and put into practice to regulate human affairs in ever new world-relationships to the increasing happiness of all. There is work enough for everyone for generations to come to glimpse even a little more of the life-content of the Word, and incorporate it in the life of the world. The task of making the world over again seems to be distressingly hopeless. The practical difficulties seem to be insuperable; and men try to dodge the responsibility, and quarrel over theories which lead nowhere. At the same time there are those who are quietly at work, patiently building the new co-operative commonwealth of the world. The Word is their guide; the Lord, their light and their strength. And though they pass through the valley of the shadow of death many times every day of their lives, they pick up courage again and again, feeling the comfort and reassurance in the letter and spirit of the everlasting Word. The vision of the Golden City may be dimmed from time to time, but seems ever brighter when it appears again in full view. God's purpose in giv-

ing the Word, and fulfilling it with His Divine Spirit, cannot be thwarted. "Heaven and earth may pass away, but my word shall not pass away."

Louis G. Hoeck.

THE LORD'S PRAYER ILLUSTRATED BY THE NINETEENTH PSALM.

By the Rev. John Daboll.

TO prepare us for seeing how the Lord's Prayer is illuminated by the Nineteenth Psalm, we shall be helped by a review of the process by which Divine Truth becomes comprehensible to us finite, created, human beings. We are compelled to use terms having spatial meanings, but as far as possible we must eliminate the limitations which such terms inevitably suggest. Within and above the heavens is the Everlasting God, the Lord, unapproachable, inscrutable, omnipotent, omniscient, omnipresent. He is Love Itself and Wisdom Itself. From Him comes the Divine Truth which is the Light of heaven. Creation is effected by means of this Divine Truth; and the Lord is the Life of His creation. The Lord adapts Himself to the comprehension of His creatures by filling with His Life successive degrees, so that finally, if they will, men may see Him in His creation. His creation is finite; but it has in it the image and suggestion of the Infinite.

It is this truth which makes it possible to see the Lord in His creation, to see Him in nature if we look for Him, to see Him in His Word if we search for Him. On this truth we take our stand. I am sure that this is the foundation on which we all stand, so that we can all say from our hearts, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Rock and my Redeemer."

The Lord's Prayer and the Nineteenth Psalm proceed from the same Source. They are both surprisingly clear in the truth which they teach. At the same time they both

involve infinite truth. It is encouraging to think that we can always be approaching infinity, and therefore can always have the joy of progress. Joy comes in achievement only as each achievement becomes the stepping-stone for greater achievement. Stagnation is death, and only advance is life. In the teachings of our Church we have what to all intents and purposes is for us infinite truth, truth which is too high for us to attain, truth which we may never, in this world at least, comprehend. But there are numerous passages containing sublime truths which we can in a measure comprehend, which throw light on our path. Such a passage I shall venture to quote at some length, for it expresses the thought which is very evidently applicable to the subject which we have in hand.

It is the explanation of the words in the first commandment, "I am Jehovah thy God." It is something on which we can stand. It is like the top of a mountain from which we can see the whole lay-out of the surrounding country. It is like a telescope through which we can see the stars of heaven. It is like a microscope through which we can see the wonders of the forms of life.

"I am Jehovah thy God" . . . signifies the Lord as to the Divine Human universally reigning in each and all things of good and truth. . . . That it is the Divine Human of the Lord which is here meant by "Jehovah God," is because the Lord as to this is meant in the Word both by "Jehovah" and by "God"—the Divine good, which He is even as to the Human, by "Jehovah," and the Divine truth, which He is because it proceeds from Him, by "God." That the Divine Human of the Lord is meant by "Jehovah God," is because the Divine Itself which is the Lord cannot be seen in heaven, and not even perceived, thus cannot be received in faith and love, but the Divine Human only. That the Divine Itself cannot be communicated to the angels in heaven, and still less to men on earth, except through the Divine Human, is known in the churches from the words of the Lord in the Evangelists, where He says that He is the "door," that He is the "mediator," that "no one can come to the Father but through Him," that "no one knoweth the Father but He," and that "no one hath seen the Father," not even any "shape" of Him. From this it is plain that it is the Lord who is here meant by "Jehovah

God." That it is He also who redeemed the human race and liberated it from hell, is likewise known. This is signified by the words which follow: "who brought thee out of the land of Egypt, out of the house of servants." From all this it is now plain that Jehovah God who spake from Mount Sinai denotes the Lord as to the Divine Human. That this is the first thing which is said by the Lord from Mount Sinai, is because this ought to reign universally in each and all things that follow; for what is said first must be kept in the memory in the things that follow, and must be regarded as the universal thing that is in them. What is meant by "universally reigning" shall be seen in what follows. The things said by the Lord are all of this nature, namely, that the things said first are to reign in the things which follow, and are to involve them, and so successively the things that follow in the series. The things which follow in this chapter are the commandments of the decalogue, which are internal truths, and then the statutes which are external truths. In both of these the Lord must reign as to the Divine Human, for they are from Him, and are Himself; because all truths that are truths proceed from Him, and the things which proceed from Him are Himself. That the Lord as to the Divine Human must reign in each and all things of faith, is also known in the churches; for it is there taught that without the Lord there is no salvation, and that all the good and truth are from Him. Thus as He is the source of faith, He is the faith with man; and if the faith, He is also every truth that is contained in the doctrine of faith which is from the Word. From this also it is that the Lord is called "the Word." That the things which precede must reign in the things which follow, and thus in the series, as said above, is evident from everything which the Lord spake, especially from His prayer, which is called "the Lord's Prayer." In this prayer all things follow on in such a series that they constitute as it were a column that grows larger from top to bottom, in the interiors of which are the things which precede in the series. What is first therein is inmost, and what succeeds in order adds itself to the inmost successively, and thus grows. That which is inmost reigns universally in those things which are round about; that is, in each and all things; for from this is that which is essential to the existence of all things. (Arcana Cœlestia, n. 8864.)

There is something royally expressive in the phrase "universal regnant." When we make the "universal regnant" in us the Gospel that "The Lord God Jesus Christ Reigns," we shall surely have a firm foundation on which to stand

(True Christian Religion, n. 791). Having considered briefly how wisdom descends from the Source of all Wisdom, let us make application of the truth to the subject which we have in hand.

I have a vision of two wonderful scrolls, one containing the Lord's Prayer, the other containing the Nineteenth Psalm. They are both illuminated in the exquisite fashion of the monks of old, in gold and the greatest variety of colors. As the "universal regnant" is the same in each; the general appearance of them is the same; and the details in each but serve to illuminate the other. My imagination is aided by the memory of a great painting of the Last Judgment on the ceiling of the French-Catholic church in Fall River. In this painting (which I remember as one-hundred feet long and forty feet wide) are vividly presented various incidents and phases of the Last Judgment. In somewhat similar fashion the two marvellous scrolls which I see in vision, are filled with stunning representations of the incidents and phases of the Lord's Prayer and of the Nineteenth Psalm. The "universal regnant" is The Lord God Jesus Christ; but He appears to us on the two scrolls only as a wonderful Light proceeding from the Sun of Heaven. And when I think of that Light, my mind recalls an experience more than forty years ago, when I stood in the open on a bright September night, and saw the stars almost obscured by the brilliant tail of a comet, and then watched and watched for four hours, until the rising sun with its flood of light overcame all the lesser lights, and brought the glorious day. From that splendid sight I tried to lift my eyes to the "universal regnant," The Lord God Jesus Christ, through the recitation of the Nineteenth Psalm.

Let us now consider the two scrolls in detail.

Our Father who art in the heavens, hallowed be thy Name.

The heavens declare the glory of God; and the firmament sheweth his handy-work.

Our Father is the Lord Jesus Christ in His Divine Humanity, and His Name is what makes known to us the true Divine nature and quality. Although above the heavens He is also in them in the spheres which proceed from Him and make heaven. So everything in heaven bears witness to Him; and His presence with the angels makes heaven for them. All of the wonderful scenery in heaven makes the angels realize His presence and hallow His name. The Psalmist expresses the same thought. In the first part of the Psalm is used the name God, in the latter part the name Lord. "The glory in which the Lord is to come signifies Divine truth in its light, in which is the spiritual sense of the Word" (True Christian Religion, n. 780). So you see both of our scrolls begin with expressions of glory, expressions revealing the nature of the Lord, expressions which really bring the Lord within our apprehension.

Thy kingdom come.

Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language; their voice is not heard. Their line is gone out through all the earth, and their words unto the end of the world.

The Lord's kingdom is where His truth is. "The Divine truth will go forth in every direction" (Prophets and Psalms, Ps. xix). The Psalm tells how His kingdom will spread. It will spread where there is truth and good. The psalm indicates this in the use of the terms "earth" and "world." On our scrolls we see the Christian churches, the Christian missionaries, the Christian business men, their innumerable ways of working for the Lord's kingdom all over the world. The scroll of the Psalm might show to-day the broadcasting stations and the thousands of receiving stations, with families listening in to get the speech and absorb the knowledge. The scroll of the Prayer might show all of the agencies used by Christians to show forth the love of the Lord. In my vision I see them. You with

your imaginations filled with suggestions from loving spirits will carry the pictures far and wide.

But we may not tarry too long on the individual scenes. Each one can be developed infinitely because of the subjects of which our scrolls treat.

Thy will be done, as in heaven, so upon the earth.

In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

Think of the sweep of the Prayer scroll. "Thy will be done, as in heaven, so upon the earth." The Will of God is His Divine Love; and it is His Will that it be received and followed throughout the whole of His creation, in heaven and in earth; that it shall be received interiorly and exteriorly; that we shall love Him and love our neighbor. Horizontally and vertically must His Will be done. Mountains and plains are revealed on our scroll, with all the inhabitants doing the will of our Father who is in heaven.

It is characteristic of the Word of God that one simile merges into another. One natural object will not wholly convey the spiritual meaning. So in the Psalm scroll we have the picture of a tent, from which proceeds the sun; and then comes the impression of a bridegroom, and then of a strong man, all contributing to the thought of the Lord's love. A tent cannot hold the sun. A bridegroom cannot go from end to end of the heaven. The strong man cannot send heat everywhere. Somehow or other we must drop our spatial conception, and see all these thoughts and conceptions merged into the thought of the sun as Divine Love dwelling in the souls of angels and men. There His Will is to be done. The Psalm gives a vivid picture of the heaven and earth in which the Lord's Will is to be done. The Psalm illuminates the Prayer.

Give us this day our daily bread.

The law of the Lord is perfect, restoring the soul:
The testimony of the Lord is sure, making wise the simple.
The statutes of the Lord are right, rejoicing the heart:
The commandments of the Lord are pure, enlightening the eyes.
The fear of the Lord is clean, enduring for ever:
The judgments of the Lord are truth, they are righteous altogether.
More to be desired are they than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.

In the Prayer scroll we see all the multifarious activities of our daily life. We see the farms, the great industries, the great mercantile establishments, the homes. Can we look within these and see the motives which actuate all these enterprises? Are they the daily bread for which we are to pray? "Man does not live by bread alone, but by every word which proceedeth out of the mouth of God." It is our spiritual life which is to be sustained. The Lord alone nourishes and sustains the spiritual life in us; and the Prayer scroll shows the vertical component of our picture as the Lord Himself, the "Bread of God," the "Bread of Life," Him whom we must acknowledge as the Source of nourishment, by whom we are kept in life.

"Six names and twelve encomiums of the law" the Psalm scroll exhibits as the daily bread for which we pray. They raise our thoughts from the sordid things of life to the distinctly spiritual. Perfect law restoring the soul. Sure testimony making wise the simple. Right statutes rejoicing the heart. Pure commandments enlightening the eyes. Clean fear enduring forever. True judgments, righteous altogether. Better than gold: sweeter than honey. In this section of the Psalm scroll we see governments purified, law courts just, ignorance banished, education wide spread, evil overcome with good, obedience to the law of love. "This Divine truth perfects man, because it is wisdom" (Prophets and Psalms, Ps. xix).

Commentators remark the abrupt change from a description of the heavens to the description of the law. They think that two psalms must have been joined in this one; but they see the wonderful fitness of what they consider an insertion. There seems to be a similar abrupt change in the Lord's Prayer with the words "Give us this day our daily bread." But when we recognize the "universal regnant," no sense of abruptness disturbs us. A wonderful unity exists, which binds all the thoughts in one. In neither the Prayer nor the Psalm must we stay in the letter, but we must look up to causes, and see that "when man becomes a spirit . . . his nourishment or sustenance then is not from natural food and drink, but from spiritual food and drink, which are falsity from evil to an evil spirit, and truth from good to a good spirit. The nourishments of human minds during their life in the body in the world, are no other; and it is from this that all things which relate to food, such as bread, flesh, wine, water, and many other things, in the spiritual sense in the Word signify such things as belong to spiritual nourishment" (Arcana Cœlestia, n. 9003.) Here again the Psalm illuminates the Prayer. All because Prayer and Psalm are from the same Source.

And forgive us our debts, as we also forgive our debtors.

Moreover by them is thy servant warned: in keeping of them there is great reward.

What pictures of debts and debtors, warning and reward, now appear on our scrolls! The big and little things in life's experience, where we trespass on others' rights! Just look at the picture as it is on earth, and then transfer your thoughts to the other world, the world of spirit, and think of the spirits who constantly accompany and surround us, some wanting us to forgive our debtors, and some wanting us to incur debt. Think of the loving angels who warn us. Think of the Good Lord who has mercy on us, if only we repent and turn to Him. Think of the reward

of such repentance: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matthew xxv, 21). Or if you will look at another picture on our scrolls, think of the moving picture of the Ten Commandments. Add to it all the elements of noise, color, and odor, and then think of what the Lord does, when He forgives our debts as we forgive our debtors. "Moreover by them is thy servant warned: in keeping of them there is great reward." Still the Psalm illuminates the Prayer, and we see the Infinite Source of both Psalm and Prayer.

And lead us not into temptation; but deliver us from evil.

Who can understand his errors? cleanse thou me from secret faults.

Keep back they servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Do the scrolls not show our temptations? Cherished evils, secret faults are all spread out on our scrolls in the light of heaven. But on both of the scrolls, and illuminating them, is He who is the "Light of men." "That was the true Light which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." He it is who can deliver us from evil. He it is who can cleanse us from secret faults. He it is who can keep us back from presumptuous sins. He it is who, if we will recognize Him as universally regnant, will give us to be upright and innocent from the great transgression through His saving power. He comes to us in His Prayer. He comes to us in His Psalm. His Psalm illuminates His Prayer.

For Thine is the Kingdom, and the Power, and the Glory, forever. Amen.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer.

The Lord's kingdom is the Government of His Divine Truth from His Divine Love. His Power is His Divine Truth from His Divine Good; especially it is His power of saving the human race by subjugating and removing the hells. His Glory is the Divine Truth, resplendent from the good of love and proceeding forth from His Divine Humanity. (Manuals of Religious Instruction: Doctrinal Series, II, pp. 103, 104). This is the teaching about the Doxology to the Lord's Prayer. On our Prayer scroll we may have a picture of the Lord saying to his disciples "All power is given unto Me in heaven and in earth."

The prayer at the end of the Psalm is: "Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Jehovah, my Rock, and my Redeemer." "By Jehovah in the Word of the Old Testament no other is meant than the Lord, for He is called Jehovah God and the Holy One of Israel, the Redeemer, the Savior, the Maker" (Arcana Cœlestia, n. 7091). Redemption stands for deliverance from damnation. This vindication and liberation was affected by the Lord's subjugating the hells. The continual vindication and liberation is effected by His having glorified His Human, that is, having made it Divine; for thereby the hells are kept continually subjugated. This is what is signified by His redeeming man, and by His being called in the Word a Redeemer (Apocalypse Explained, n. 328). On our Psalm scroll we have the picture of the Lord exerting His power in the subjugation of the hells. He is our Redeemer.

Again the Psalm illuminates the Prayer; and throughout Psalm and Prayer we see the Lord as Light and Life. He is the Basis and Theme of both; and in both and through both His Light shines.

What is the practical achievement of our consideration?

I trust that I have been able to confirm in you the truth that we have a veritable Word of God to guide us on our way. So far as I have failed, I have failed because my thought has been closed. But because my thought is closed, is no reason why your thought should be closed.

There are two or three beautiful passages from the beloved Writings of our Church with which I will close. I beg of you to make them a part of your mental equipment to meet the problems of life.

It was granted me to have a perception of angelic ideas about these words in the Lord's Prayer: "Lead us not into temptation, but deliver us from evil." Temptation and evil were rejected by the nearest good spirits, by a certain idea perceptible within me, and this even until what is purely angelic, namely, Good, remained, without any idea of temptation and evil; the literal sense thus perishing altogether. In the first rejection innumerable ideas were formed respecting this Good—how good may come from man's affliction while the affliction still is from man and his evil, in which there is punishment, and this with a kind of indignation joined with it that it should be thought that temptation and its evil come from any other source, and that any one should have any thought of evil in thinking of the Lord. These ideas were purified in the degree of their ascent. The ascents were presented by rejections, which were made with a rapidity and in a manner that were inexpressible, until they passed into the shade of my thought. They were then in heaven, where there are only ineffable angelic ideas concerning the Lord's good. (Arcana Cœlestia, n. 1875.)

That there are countless things in the ideas of thought, and that these which are in order within them are there from things more interior, was also evident to me while I read the Lord's Prayer morning and evening. The ideas of my thought were then always opened toward heaven, and countless things flowed in, so that I observed clearly that the ideas of thought taken from the contents of the Prayer were filled from heaven. And such things were also poured in as cannot be uttered, and also could not be comprehended by me; I merely felt the general resulting affection, and wonderful to say the things that flowed in were varied from day to day. From this I was given to know that in the contents of this Prayer there are more things than the universal heaven is capable of comprehending; and that with man there are more things in it in proportion as his thought has been

opened toward heaven; and on the other hand, there are fewer things in it in proportion as his thought has been closed; for with those whose thought has been closed, nothing more appears therein than the sense of the letter, or that sense which is nearest the words. (*Ibid.*, n. 6619.)

At this day a New Church is being instaurated by the Lord . . . in which there will be the worship of the Lord alone, as there is in heaven; and thus will everything be fulfilled which is contained in the Lord's Prayer from beginning to end. (Apocalypse Revealed, n. 8397.)

It remains for all of us to fill in our Prayer scroll and our Psalm scroll with new pictures and experiences. Each of us will have a different set of pictures. But the same Lord will shine in them. They will portray the same Kingdom. They will reveal the same Power. They will be resplendent with the same Glory. Provided that we sincerely, constantly, and earnestly pray the prayer of the Nineteenth Psalm:

"Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Rock and my Redeemer."

JOHN DABOLL.

THE CALL OF THE KINGDOM.

By John W. Cummings, LL.B.

THERE is a marvelous tree in the Kingdom of Heaven that blooms and bears fruit perpetually. Blessed with happiness and contentment always, as to his spirit, is the man in the midst of whose garden it flourishes. For "the Kingdom of Heaven is within you," as it is written; and in the supreme sense, this bountiful tree of life is the Lord Himself. Can you imagine a kingdom without a king or ruler thereof? Therefore, if the Kingdom of Heaven be within you, as Jesus declared (speaking of the possibility of it, of course), the King thereof, or the Divine Presence, will likewise and of necessity be within you and govern your life; not in subjection, but in that freedom, peace and harmony that are inseparable from a life that is in conformity with Divine Order.

Permanent and lasting joy and peace do not consist in the character or abundance of a man's external possessions. There is many a life of despondency and misery, many an aching heart, amid pleasures and palaces of earth. And if such move from place to place, from city to city, experiencing ever-changing scenery and surroundings of a most attractive and desirable nature, it does not help matters; for the trouble is in and with the soul itself. A man takes himself with himself wherever he goes, even into the world beyond. And if he would be happy wherever he goes, that self, that soul, must be happy. And that is only possible in conjunction or union with God. The Kingdom of Heaven must be within you.

Therefore, the sane and logical conclusion of the whole matter is, that, if one would be in the Kingdom of Heaven in the life to come, he must take it with him. He must

be in and of the Kingdom of Heaven in this life, or actually on the royal road of Divine Order leading thereto. And that is not difficult.

"The Kingdom of Heaven is at hand," declared John the Baptist, herald and forerunner of Christ; and Jesus declared "The Kingdom of Heaven is within you." That is corroborated as a fact by intelligent witnesses in this life who enjoy here and now a foretaste of it. What further testimony do men require than these plain declarations of Scripture, and the testimony of intelligent men bearing witness?

One mission of Jesus Christ was to establish on earth the Kingdom of God. "Thy Kingdom come, thy will be done on earth as in Heaven" are the words of the model prayer. But in order to establish the Kingdom of God *among* men, there must first be established the Kingdom of Heaven *in* men, through the internal coming of the Lord in the minds and hearts of men.

It being abundantly established by the weight of scriptural authority and intelligent human experience and testimony, that true, lasting and eternal happiness comes, primarily, from regeneration and conjunction with the Lord, it is a logical and self-evident fact that, without such regeneration and conjunction, "paradisical gardens and mansions in the skies",—if such a thing were possible,—would not make for soul satisfaction, completion and happiness any more than similar homes in this world.

Speaking of "mansions in the skies",—a woman dreamed she had entered the spiritual world. She was met by one of the angels whose business it was to receive new arrivals and afford them such aid and assistance as was in his power. The woman expressed a desire to see her mansion. The angel, agreeable to her request, conducted her through a great and beautiful city of palaces and mansions set in paradisical gardens, with paved streets, lawns, trees, shrubbery and flowers in rich profusion on every hand. The buildings and grounds became less and less imposing

and attractive after a considerable distance had been traveled. They eventually reached a district and community very conspicuous for its condition of poverty, squalor and dilapidation. In this neighborhood the woman was finally shown an uninviting and unsightly shack with the remark: "This, Madam, is your mansion." She replied that she could not think of living in such an abode; that it was even worse than the quarters her servants occupied. And the angel, looking upon her with tears in his eyes, answered: "I am very, very sorry, Madam; but it was the very best we could do for you with the material you sent up here."

The point here is not to prove anything by a dream, but to simply illustrate a great fundamental teaching of Jesus that is no dream, to wit: "That whatsoever a man soweth, that shall he also reap; and that every man shall be rewarded according to his works."

And so the greatest question that can possibly confront one in this life is, whether or not the kingdom within him is under the domination and rule of the world, the flesh and the devil, or under that of God, through the gift of his Spirit. If under the domination and rule of the former, there are pleasures, of course, for a season, yet not unmixed with slavery to sin and resulting unhappiness, in the main, and in the end spiritual death. If under the dominion or rule of the latter, or if Christ be the ruler of the Kingdom within you, it is not really a dominion or rule in the ordinary sense or meaning of those terms, but genuine freedom, because in conformity with Divine Order; the soul in such case functioning in its own proper sphere, atmosphere and habitat, as it were, just as physical man thrives best in an ideal physical environment, unhindered by anything whatsoever. Or just as in all creation, flora and fauna thrive best in their own natural and proper habitat, which the God of nature has provided and intended for them. The same Divinity has provided for the soul of man a corresponding sphere of freedom, happiness and spiritual growth, which is a life in conjunction with Him-

self which makes for divine order. It means soul-satisfaction and happiness, because soul-completion. It means eternal life, because that which is conjoined with Him will live with Him; for He is life, the source of life, and eternal life. That which is not so conjoined or united with Him, through the gift of His Spirit, logically cannot so live, but must eventually suffer the second death.

God in you, Christ in you, one and the same Spirit, and not outside of you, is, therefore, one's only hope of immortality, at least in the highest and best sense. And God is love. Wherefore, he has declared love towards God and our fellowman as one's primary, foremost and ruling principle; and a life consistent therewith, as the way of eternal life.

God being love, as declared by St. John (who received personal instruction under the Savior, and knew what he was talking about), is it not perfectly clear that the exercise of love means God with you and in you; and that it is not possible for Him to come into and reign in your life in any other way?

Christ, God, Jehovah is, therefore, truly our righteousness and our justification; not indeed for those who merely believe, but solely for those in whom He abides; and it is plain that he only abides and can only abide in those who conform to and do his will, which is to love one another and act from love.

It is, therefore, dangerous for a man to depart this life unless he embodies within himself the happy and safe combination of these three: body, soul and Spirit,—with accent on Spirit, which is God. Unquestionably, under the weight of scriptural authority, a man must have the Spirit, be conjoined with the Spirit which is God, to be immortal in the best sense. "Verily, verily, I say unto you, except a man be born of water and the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel

not that I say unto you, ye must be born again",—i. e., regenerated. And regeneration is not mere belief.

But we will here let the Savior's own recorded words speak upon this extraordinarily vital subject; a theme whose importance cannot be exaggerated, and one that was ever uppermost in His mind; a teaching and grand truth that He sought, but almost in vain it seems, to impart to the understanding of men. It is really the grand central idea and greatest thing in the religion of Jesus: God in us through faith and obedience, and a resultant life of divine order therefrom. And it is a teaching which the Church of God, after nearly two thousand years, has difficulty in conveying to men's understanding, even by and through those who understand the true doctrine, and have been initiated into its sacred mysteries. I quote from the fourteenth chapter of St. John:

> If ye love me, keep my commandments, and I will pray the Father, and he will give you another Comforter that he may *abide with you forever*. Even the Spirit of truth, which the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.
>
> I will not leave you comfortless. I will come to you. At that day ye shall know that I am in my Father, ye in me and I in you. . . .
>
> He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him *and will manifest myself to him*. . . .
>
> If a man love me, he will keep my words; and my Father will love him, *and we will come unto him, and make our abode with him*.

To show that the Savior, in these plain words, meant just what he said, and that what he meant was a genuine, extraordinary experience in the life of man and not mere poetry or figures of speech, I quote the twenty-ninth verse just following the above declarations:

> And now I have told you before it come to pass, that when it is come to pass, ye might believe.

It is important to note, in the sentences just quoted, the promise of the gift of the Comforter *to abide with us forever*. That is to say, that same Comforter, the Spirit that comes or may come into our life here, is to be our Comforter and the basis for our happiness in the life to come and forever. The absence of the Comforter, therefore, or the Spirit, means the greatest possible calamity and loss of all.

It will be observed that the above promises and declarations were not made with reference to his immediate disciples or apostles only, but apply to all men generally,—to those who have his commandments and keep them.

The same grand idea of the Divine Presence in the life is also conveyed in that familiar passage in Revelation:

> Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and will sup with him and he with me. (iii, 20).

Also in I John iii, 24, we find the following words (which are practically repeated in the thirteenth verse of the next chapter):

> And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

These passages of Scripture speak for themselves, and ought to be earnestly weighed and considered, and not lightly cast aside. Considering the form in which expressed, it goes without saying that Jesus regarded them as of vital importance.

It is in this way that the Kingdom of God is to be established on earth, through the internal coming of the Lord, by means of the Spirit, in the minds and hearts of men.

It was the plain and avowed mission of Jesus, and the mission of the Church of God, to establish the Kingdom of God in this world, on this planet, amidst the stars. And it is going to be done voluntarily on the part of men, through cheerful obedience in the first instance; or volun-

tarily through and after much suffering, driven to cheerful obedience by intolerable conditions that will eventually force them to turn to God Almighty and His righteousness for self-preservation.

That appears to be the great program that cannot be evaded or avoided. "Thy Kingdom come, thy will be done on earth as in Heaven" is the prayer; and who can say that it will not sooner or later be answered—through cheerful obedience or suffering? It appears that God Almighty has made up His mind to do it, and that He will complete the job. * It is said that a thousand years are to Him as but one day. It may, of course, take a few of "such days" to accomplish it.

For their own good men must cooperate in the work; for even as Paul declares, men are not as so much putty or clay in His hands, to mold according to His will. God Almighty is not going around slipping character into the pockets of the people, or molding their minds and hearts in conformity with His will; simply because men, endowed with free will and choice, are not built that way. If that were possible under the Divine plan, it would logically have been done ages ago, and with all of us.

Failure to cooperate in the establishment of the Kingdom of God in this world, means that all who so fail will have no part or parcel in the Kingdom in the life to come. And nothing is cooperation except what is in line with doing the will of the Father upon earth as it is done in Heaven. That is accomplished by living the life of the Divine standard. It is within the power of each one to make this the Kingdom of God so far as he individually is concerned, and himself to become in and of that Kingdom by living here the life that obtains in Heaven. There is absolutely no other way.

We have gone into this with considerable detail to show

* Everything which is contained in the Lord's Prayer from beginning to end will be fulfilled. (Apocalypse Revealed, n. 839[r].)

what is meant by the religion of Jesus Christ and the establishment of the Kingdom of God on earth. It is unique in that it is not only a gigantic world-movement for the world as a whole, but at the same time an unprecedented individual movement for the individual. For an irreligious world cannot hold the individual in spiritual bondage. The individual may be free, if the world is not. It is a movement in which every individual, every unit, may come into his own proper birthright and heritage of eternal life beginning here and now, which no man can deprive him of.

Worldly kingdoms, empires and governments, from their very human nature, do not effect a uniform distribution of benefits and enjoyments to each and every one of their subjects or citizens, but too often quite the reverse, not affording equal opportunity for all. But in the Kingdom of God,—such as that herein defined, where the will of the Father will be done on earth as in Heaven,—it will be different. The Spiritual Ruler thereof, through his omnipotent and mystic power of immanence and omnipresence, abides with and "sups with all" who enter his Kingdom, bestowing peace and rest unto their souls, according to their several capacities to receive it; and reception rests entirely with them. And not only that, but an extention of his Kingdom so as to embrace all or practically all of the human race would mean peace and happiness both on the spiritual and on the physical plane (as to physical wants and necessities); for then equal opportunity would be afforded to all of the human race, because of the universal love towards God and one's fellowman prevailing, and the wisdom therefrom that would devise ways and means of serving all as brothers, children of the common Father of us all.

The writer is not overlooking or minimizing the fact or importance of the Kingdom of God and the Kingdom of Heaven across the Great Divide, which one may or may not find himself enjoying after his race here is run. For the Kingdom of God here below which he has tried to fore-

cast, though imperfectly and poorly, is the very means and the only means whereby qualified recruits may be enlisted for the Kingdom over there. They are in fact one and the same Kingdom, sensed differently because the inhabitants thereof function on different planes of consciousness in different worlds. And the same Comforter that is to abide with us here and forever, is the basis for life, peace and happiness to eternity, as stated above. In the very nature of things, the experience in the other life will be fuller and more complete in every way.

And so the primary object of the Church of God is identical with that of its Founder; to wit,—the establishment of the Kingdom of God with its essential reign of righteousness in this world. And that for the simple reason that it is the primary, first and essential step leading to the Kingdom of God, the Kingdom of Heaven in the other, larger and eternal life. If one is a member of the Kingdom here, he is *ipso facto* in and of it there, as to eligibility. If he is not a member of it here, but out of it, he is *ipso facto* out of it there as to eligibility; he is not in and of the Kingdom of God in either world, simply because it is not in him. And it is not in him, because voluntarily and of his own free will and accord, he has chosen for himself the kingdom of this world, the love of self and of the world; and that is in him.

The man of prudence and discretion will therefore seek membership in the Kingdom of God in this life, by declaring in mind and heart his allegiance thereto; by living the life which its plain rules and laws enjoin.

Now this Kingdom of God as to a membership or personnel that may be depended upon first, last and all the time to do the will of God on earth as in Heaven, does not appear to be growing or extending so fast that it is noticeable. Its growth and spread does not seem to be attracting any considerable attention; though now and then an optimistic voice is heard, that the world is growing better.

As a matter of fact no man is growing better, in a truly religious sense, until he is actually converted, and regeneration has set in. And genuine conversion is a very definite thing. No man is dependable in a truly religious sense until actually converted; for until so converted, and regeneration begins, he is at any time liable to destroy peace in the family, disturb the neighbors, shock the community, or start a war of extermination of his fellowmen.

The actual extension of the Kingdom of God is the only indication that the world is growing better. Anything else is mere speculation. Is there one in five, in ten, in one hundred, or in one thousand, that is to-day living the essential and acceptable life of the Kingdom, which is a constant striving towards the perfection of the Divine standard required? How many people in the world, even among Christians, ever think of the doctrine of the Kingdom of God among men and the Kingdom of Heaven within, or know anything at all about it? Sometimes I think there is a lot of truth in that utterance of the Savior's: "Many are called, but few are chosen!"

The answer to that question ought to indicate that there exists in the world to-day in all nations a crying need for the Savior's definite teaching in lieu of that selfish little doctrine of "saved by faith" (with reference to some far off Heaven of the future), which is mostly responsible for the looseness and laxness in the religious life of men. The Kingdom of God can never be ushered in on any such doctrine.

But that is not all. I wish here to adduce more matter to show that a *real emergency* exists. The point I wish to make or develop is, that the work of genuine conversion and regeneration of men is not carried forward as rapidly as might be. It is too slow, because the methods employed in orthodox, evangelical, popular and conventional denominations of the day, or most of them, are not in accordance with the facts of the religion of Jesus Christ and his immediate disciples and apostles; but evince rather, in the

main, a total misunderstanding and misapprehension of the nature of the religion of Jesus Christ, and of those who received personal instruction under Him.

It is plain to be seen that if unregenerated men populate the earth faster than they are regenerated or die out, the time will come when there will be an extraordinary plurality of undependable, unregenerated souls in this world. And we have some knowledge of what that means, for we are already experiencing a dose of it, it would seem. It could be worse. And the longer this state of things exists, the more difficult it will be to right it,—to convert and regenerate the unregenerate, the undependable.

True regeneration makes men sound and dependable to the core, and from the heart out. There must be a change of heart that will revolutionize men's ideals, aims and purposes from the sordid and selfish to the altruistic. And there can be no half-way procedure, and forgiveness for the other half. It must go all the way, must travel the whole distance, or it is not regeneration. Jesus Christ never compromised on any half-way stuff; nor on forgiveness for not doing the will of God; simply because there is no other way of regeneration and conjunction with the Lord, except through the gift of his Spirit, which means eternal life. Just as there is no easy road to knowledge (and we do not consider that a hardship), so there is no easy road to regeneration; nor is it a hardship to travel that road, but every step of the way a reasonable one, which every one is in duty bound to take. But the "yoke is easy and the burden is light" after regeneration, after one has overcome the world, the flesh and the devil; just as the application of knowledge is easy after one has gone through the work of acquiring it.

Men must become as a good tree that naturally, and as a matter of course, brings forth good fruit, because it is its nature so to do. Jesus Christ never set up any lesser standard than that; though many men and teachers who profess to follow him, have set up, in His name, lesser

standards; for example, mere faith or belief as the way of eternal life,—a doctrine that has never done the world or humanity any good, but only untold harm. Until that defect in popular religion is cured and ceases to be taught, there can be no regeneration on a sufficiently large scale to meet the emergency, simply because it does not compel or impel living the life. Until that defect is cured and tabooed, and becomes a thing of the past, there can on the face of it be no noticeable extension of the Kingdom of God in this world.

But that is not all. The worst is yet to come. The half has not yet been told. What is meant is, that the ever increasing population is an enormous factor that must be reckoned with, if we are going to look into and consider this matter intelligently. For men are born into this world unregenerated. And there appears to be a pretty slim chance of their being regenerated as fast as they are coming into this world, in the imperfect and inadequate "schools of spiritual regeneration," into which many of them drift or are born, though not all. This is no exaggeration; for ministers of the Gospel know, or have reason to believe, that too many of their members are not truly converted or regenerated. It is no secret that the world is irreligious. It is no harm to pass judgment or belief on such matters, any more than intelligently to pass judgment on other matters that clearly need attention. Every church built, every Bible printed, every minister educated, every sermon preached is a passing of judgment that the world is irreligious; and that, not on general supposition or surmise, but intelligently, from specific acts and conduct of men. To close the eyes and understanding to all of such, and to see no iniquity anywhere, so as not to pass judgment, would be to preach and teach to no purpose, with no aim or end in view.

But to continue the thought on population. Take a geometrical progression of an increasing series, where the first term is the figure two, and the ratio of progression or

the multiplier is only two; in only nineteen multiplications, the result will be over one million. And it will be nearly two millions where the ratio of progression is three, and only twelve multiplications. If modified by due consideration of the average length of life, this will give some idea of the possible ratio of increase in the world's population.

Again, take the United States, and it will be seen that we have attained a population of nearly 110,000,000 since the discovery of America by Columbus in 1492; and that without actually robbing other countries of their population, as they likewise show more or less increase. The population of Japan has so increased that it has become a difficult problem what to do with it.

The rapid increase in the world population is offset to some extent, of course, by war and pestilence, etc. But these causes are ordinarily not sufficient to lessen much the enormous increase in population, as shown by the interesting figures furnished by Dr. Edward A. Ross, Professor of Sociology in the University of Wisconsin, in a recent lecture on "The Future of Population." He is quoted as placing the present population of the world at 1,850,000,000 people, and declaring that during the last ninety years the population of the earth was increased by 850,000,000, or almost as much as the population of the earth has increased during the life of man. *

What is our world going to do about regenerating this vast army of human beings pouring into it faster than they are going out? Is it not just as much our duty to look after their regeneration as to give them an education? Does not the best intelligence of the age declare that regeneration is essential for world peace and salvation? Are we going to pass on this task to our children, or to the children

* An estimate we recall having seen recently, stated that during the nineteenth century the world's population increased from about 640,000,000 to about 1,600,000,000,— or approximately two and one-half times in one hundred years.—*Editor.*

of our children's children, and place upon them the burden to devise intelligent ways and means for regeneration of the race? Or, should we not initiate something of the kind now, instead of dumping upon posterity intolerable conditions to cope with as best they can, which are partly of our own making, and for which we are to a considerable extent responsible?

Now listen. The human souls of this enormous influx are not going to be regenerated in the future any faster than they have been in the past, on religion largely of hocus-pocus and ancient superstition. Nor is it going to be accomplished or effected on mere faith or belief any more than it can be accomplished on air or wind; or any more than a man can acquire knowledge, or skill and proficiency in mechanics, in the professions or in the useful occupations and employments of life, through mere faith or belief. It takes practice, practice, practice,—works in religion as well as in these various callings. For, as Patrick Henry well said, "We know of no way of judging the future, but by the past." And so, with the same religious systems obtaining in the future as now and in the past, we can reasonably expect no better world, but even a worse one than we have to-day. To-day, after 2000 years of Christianity, so-called, the world is conceded to be irreligious, and God only knows what it is coming to if not regenerated; for as we have seen, He is willing to lead men, but not force them, to do right.

There are to be found in the churches, in the ministry, notable exceptions in men who are honestly and conscientiously doing their level best towards the establishment and extension of the Kingdom of God; who tell their people and warn them plainly, that faith without an habitual life of works, of love, of charity, is dead. It is through such, and through the Word upon the Altar of the Church, that the spirit of Jesus still lives and will always live.

If such teaching were the rule rather than the exception,

free from the several things imported into Christianity which destroy its force and effect, the number of regenerated men would catch up with, and eventually outnumber, the unregenerated and undependable.

If the actually regenerated and born-of-God do not, as to numbers, eventually catch up with and exceed the number of unregenerated, and outnumber them more and more, it is plain to be seen, that we are heading directly towards civilization's doom. It is not unlike an impure stream flowing into a large body of impure water faster than it flows out, and faster than the stagnant water of the lake becomes purified. It is a simple mathematical calculation to see that the world, in such a case, would sooner or later fall under the absolute sway and dominion of the unregenerate and lawless element, too much in evidence now, causing statesmen and writers of broad vision to become apprehensive.

It is plain to be seen that "new blood" must be injected into the veins of men through regeneration. As long as the old, unregenerated blood flows through their veins, history after history will be written on the rise and fall of nations.

Sound religious doctrine is the only remedy. Christ declared, "If I be lifted up, I will draw all men to myself." What is the trouble? Is it that Christ and His plain teachings and promises have not been intelligently lifted up before the people, but the teaching of some one else? Is His command to the Church to preach all things whatsoever He commanded, being strictly and faithfully complied with? Until that is done universally, can we consistently say that Christianity proper, the religion of Jesus Christ, has been tried?

It is perfectly clear that, in order to meet the great emergency, men must be converted and regenerated faster than is the case at present, or has been in the past. Five, ten or twenty blades of grass must be made to grow, in matters spiritual, where only one is grown at present. This has been accomplished in almost everything else. Religion alone is backward, lags behind. Civilization in other re-

spects advances by leaps and bounds. But in matters religious we are extremely dull and unprogressive. The clock stands still or is even turned back. There is a reason.

The writer does not hesitate to say that it is possible to establish in the Church, and as the primary and main feature of the Church, a School of Practical Spiritual Regeneration, wherein it will be possible to make many blades of grass grow where only one has heretofore grown; to produce many genuine converts, in place of one under the present system.

But there is much in present-day religion that stands in the way of such a School or Church of Practical Spiritual Regeneration, and that must be eliminated to make such an institution possible. Present-day organized religion—yes, popular, conventional and evangelical religion represented by the several churches—is the religion that ought to be interested in the establishment of such a School or Church of Practical Spiritual Regeneration. The history of new churches, claiming to give us the real thing, the genuine article, is a history of inadequacy in this respect; though all of them, both new and old, accomplish a good work in effecting genuine conversions from time to time, but not on nearly so large a scale as is possible and necessary to meet the emergency which any one with broad vision and perspective can readily see exists. As stated, we know there are notable exceptions among the ministry and laity who comply with the injunction to the Church to teach all things whatsoever the Savior commanded, by teaching love towards God and the neighbor as the way of eternal life.

Necessity and a real emergency to-day demand an appropriate up-to-date system of religion, free from ancient superstition, for taking care of the world's spiritual needs,—which are enormous as shown, from the ever-increasing population that is not regenerated as fast as it grows. Such a system may only be found in the pure, unadulter-

ated religion of Jesus Christ scientifically taught and applied with reference to system and order.

By the use of the word "scientific" in this connection is simply meant knowledge reduced to order; that is, spiritual knowledge so classified and arranged as to be easily remembered, readily referred to, and advantageously applied in the life.

It is only through such an intelligent, orderly and constant application of the principles of the true Christian religion of Jesus Christ, seven days in the week, that the world's regeneration can go forward on anything like a large scale. And the rapidly increasing population demands, in the interest of the Kingdom of God and salvaging of civilization, that we speed up materially in this respect.

A proper development of this subject, which can hardly be undertaken here and now, should:

(1) Emphasize the great primary purpose of the religion of Jesus Christ and Church of God to establish the Kingdom of God among men; and that such a Kingdom is coextensive with, and dependent upon, the Kingdom of Heaven in men, through the internal coming or dwelling of the Lord in the minds and hearts of men;

(2) Declare and define what regeneration and conjunction with the Lord mean, for those who may as yet be uninformed and care to know;

(3) Show the necessity for this and the successive steps of a regenerative discipline, by which one may advance from faith to regeneration, and from thence to a knowledge of God in the life, through the gift of his Spirit;

(4) Show that true and genuine religion—and there is the genuine article as well as the spurious—ought not to be identified by the unbeliever with those brands of religion and religious doctrine which an intelligent soul cannot accept, but that, on the contrary, it is the only system of thought, of worship and of action which can make one as nearly whole as is possible in this life; that its

intelligent pursuit, application and adaptation in the life brings life more abundantly here and now, as the Savior declared for it, and as many have demonstrated;

(5) Endeavor to show, through a proper presentation and intelligent testimony, that the religion of Jesus is a find worth while, an exalted privilege and genuine investment second to none; that it is, in fact, the greatest life insurance institution the world has ever known, and that, with genuine membership therein, in the Kingdom of God, one does not have to die to win, but may constantly here and now draw dividends worth while on the investment, together with an endowment of eternal life;

(6) And finally, to show that through its universal adaptability, drawing power, compelling and impelling influence, the religion of Jesus, when lifted up and presented to humanity in its own true light and attractiveness, will draw men to itself to the extent of making many blades of grass grow where comparatively few have heretofore been grown, as to genuinely converted and regenerated souls, —and that is the crying need.

JOHN W. CUMMINGS.

VALUE OF THE BREATHINGS IN SPEECH.

By J. T. Halleborg.

AN eminent authority, Mr. D. G. Brinton, who has written much and well on Amerinds (American Indians), says in one place:—"God, the One, the Master of Life, the Holder of Breath, is as truly North American Indian as Jehovah is Semitic" and in another place he says "The proper Greek name for God is 'The One who carries Life for them'," and he also says "The Indian knows nothing of the devil, *that* is a figment of the missionary . . . the Christian Indian calls the devil the man acting perversely."

But many other people besides the Amerinds with their idea of a *Great Spirit,* have connected breath with the notion of spirit or the super-natural as well as with the very essence of bodily life. Among ourselves the connection between life, immortality and breath is close, as we see from the many expressions common in Aryan speech:—"with our first breath; the breath of life; he breathed out a prayer, etc." Such terms come to our lips almost unconsciously while we all think of death as expiring and giving up breath, the natural breath, for that higher breath or life which is spiritual. And when we come to the psychical, the mental and spiritual phases of life which are the real fundamentals of our existence, we turn at once to vocal speech, to that communion in words which are made up of breaths, as to our best representatives of mind and soul and the one sure way of manifesting our inner or true selves to one another. The inspired Word of the "Master of Life, the Holder of Breath, the One Who carries Life for them" sums up for us the Alpha breath and the Omega breath with all the Divine inbreathings that lie between these and

make up life; not merely my individual life or yours, not alone existence in general but also Very Being, the One Divine Esse which was of old and yesterday, which now is today and which will be tomorrow and forever here and hereafter.

However, the special concern of this writing is with our human words, whether English or not, and their rise from breaths into symbolism or that tongue expression which is called language. Speech, of course includes far more than just this language, which literally, is but tongueings and nothing more, for speech involves other ways of communication as we may clearly see in Swedenborg's works, passing. However, it is but little realized even by linguistic students how very close is the connection between our words as to their histories, their sounds and their relationships on the one hand and their meanings on the other. Semantics, or the science of meanings, is a quite new and very little developed phase of language study, for, until a short time ago, speaking was looked on as a mechanical process far more than anything else, though it is most clearly evident from the nature of language that purpose and definite meanings are the very foundation of all forms of speech. Our word breath, for instance, when seen from its semantic side, can tell us a host of things about exhalings, and other out-pourings; about spiritual words, judgments, agreements and many other emotional and intellectual sides of expression. We can give here only a very few illustrations of this and shall take our examples from the Semitic and Celtic for reasons given below.

BRD with its variants BRT and BRTh is the root of our word bread and of the following words. In very old Irish (O. I.) we find the saying,—*bratha,* meaning, in a breath, or as we would say in English, in the twinkling of an eye. The Celtic root from which *Bratha* comes seems to have as one of its earliest values besides breath, the general notion of vapor, steam or air. O. I. *broth,* which in Gaelic (Gl.) becomes *brothas,* and is pronounced *brose* in

Scotch of today, is our English word *broth* which is also found in Irish (I), while another form of the same word is the Scotch *brewis* which comes to us from the Celtic through the French; O. I. *bruith,* smelting; *bratan,* boiling or rather broiling; *bruth,* fervor; *bruden* or *brugen,* later *brewy,* a public inn or place where beer was brewed and dispensed; Old Welsh (O. W.) *bredion,* cooked, and Welsh (W.) *bragod,* spiced ale, all are ancient Celtic words. Hebrew *baruth,* food or nourishment, seems closely allied. All these and many others both in Celtic and Semitic from this same root *B R D,* have meanings growing out of the general value—*steaming* and such things as are connected with exhaling. From this content—visibly breathing out air—to that of sending forth other virtues, qualities and things besides vapor is but a step in language. So we find O. I. *breth,* birth bearing or bringing forth young; *berit,* a brood sow; Welsh *Braud* and Irish *brathair,* brother (brat comes in here); O. I. *borad,* expired or departed breath, death; *briuda,* vision (the going forth of sight); W. *brwyder,* battle (our bruit, or the noise sent forth by hot wrathy warriors) and so on through a long list of kindred words such as O. W. *briddyg,* conquerer; O. I. *bragda,* a prisoner of war (the g is a heavy breathing inserted and afterwards omitted in pronunciation); O. I. *bruud,* crushing; and *fert,* a tomb. That is to say, from some one concrete idea (in this particular case, a spreading out from a center) many other relations are suggested which bring out the prime value and particularize the general basic notion in many and various ways. Thus breath, or the visible air sent out from the interior of the person through the mouth, suggests such ideas as we have seen above:—steam, boiling or broiling, smelting, cooking, brewing, food, guest and inn. Again, exhalation suggests other analogies as above:—vapor, spirit, life, birth, off-spring, going away and death. From this the thought skips to the different kinds of spreading out such as broadening, separation, border and apart shown in the following. O. W. *brydew,*

purdy or broad and squat (spread out); O. I. *bort,* broad and border (that is, out to the edge); O. W. *bruit,* various; *bryth,* spotted (our word British comes from this); and the kindred Hebrew word *barod,* pied or spotted, that is, very much separated. Or it shifts us to the related ideas of bubbling, heat, fervor, noise (from excitement), battle, prisoners (out of the noise), crushing and tomb, thus bringing us back to separation and departure.

Now comes another connection, viz.: breath as involved in the idea of speech in its various aspects. But before giving instances of this it is proper to mention two other characteristics of language, first sound-shifting, which the Celtic tongues make especially plain to us, second, vowel-function which is well illustrated by the Semitic tongues.

B R D, the root now interesting us, differs in no basic respect from a so-called Hebrew triliteral root. It must be vitalized by a vowel or vowels before it can become a word with meanings and the vowels may be variously placed in the root as shown by the dash in the following forms:—BR-D, B-R-D, B-RD, BR-D-, -BR-D, etc. Then again, its initial and terminal letters B and D may shift into neighboring sounds of the same vocal series—labial for B and dental for D. Labials are the result of lip contacts while omitting vocal breath, while in Dentals the contact is between the teeth and the tongue. Thus we note in the above examples that the d and t interchange easily with one another as well as with the *th,* since all are neighbors in the dental series of articulate sounds. Other examples which might have been added to those above would bring in other dental sounds such as tz, s, z, and n. In like manner the labials b, p, bh, ph, f, v, wh, and m will in still other examples of this root be found changing places just as in the words above, b becomes f in *fert,* a tomb, and p in *pairt,* part. Now, this shifting of letters is not done in any haphazard way but, as the Celtic tongues conclusively show, all these changes are subject to phonetic rules set up by the demands of the soul for regularity, harmony, euphony and

what the French call liaison, as well as the need for vocal variety in order to clarify meanings. In all this, vowels and especially the breathings of speech play most prominent parts. That is, these demands are made upon our vocal organs by our sensations, our feelings, and our emotions as well as by our intelligence. They are evidence of the spirit working through its natural envelopes, the bodily organs, to the end of communicating its purposes to kindred souls by definite and symbolic vocal gestures.

Both of these natural principles—vowel insertion and sound shifting—are finely illustrated by the Semitic and Celtic tongues; Semitic throwing great light upon the former principle, the vivifying of contact sounds with vowels representative of feeling values and with breathings or the representatives of emotional content; while Celtic quite fully illustrates the latter principle, that is, sound shiftings. We also note in the examples given above how the vowels A, E, I, O, U replace one another, as well as how they enter the root in different ways, sometimes between B and R, again between R and D or before or after either B, R or D. Other changes there are under these two principles, but without going into that, it is sufficient to say here that we must ever bear in mind the fact of such regular and significant changes in order to understand the next series of connections between breath and speech.

Note how all the following words relate to speech as a breathing process: O. I. *brath,* judgment; O. W. *brodit,* and W. *brawt,* decision; Heb. *berith,* covenant; I. *brether,* words; O. W. *brouant,* windpipe; O. I. *abarta,* benediction, (from *abraim,* I speak); W. *aberth,* offering or sacrifice (I vow or promise); O. W. *brianson,* and O. I. *buir,* both meaning throat; O. I. *bretha nemed,* law of the privileged (free speaking) classes; W. *barrd* and I. *bard,* bard or poet; I. *buirte,* jest or taunt (our bourd); O. W. *barth,* trumpeter. These few examples must suffice, though three other words shall be noted briefly:—*brehon, bradag* and *bradon,*

as they show some further workings of analogy which is the ceaseless weaver of our speech garment.

Brehon is Anglo-Irish for the Old Irish *breateamb,* genitive *breteneam,* meaning judgment; and the Brehon laws are very old Irish laws and explanations of laws from the earliest times long, long before the coming of Norman, Dane or Angle. They were thus the breathings, or the spirit of the law and order of early Celtic times. *Bradag* is O. I. for a rascal, that is, a nimble witted fellow with *perverted judgment* who deceived others and played tricks upon them. Quite a number of Celtic and Provincial English words derive from this old word, and the common Irish name Bradey or Brady is the very same word with the usual softened terminal. Brady in modern Irish signifies thief as well as trickster. *Bradon* is O. I. for salmon, and the salmon figures largely in Irish folk tales. It is thought of as the wisest of the animal creation because it is fabled to feed upon the nuts dropped from the hazel or tree of wisdom which overhangs the fountain, or rather the river of life. So much for the samples of words like breath and their connection with the literal meaning of the root *B R D*:—the departing or sending forth of something from within a person, place, state or thing. Now for the facts of breath in its connections with speech principles.

We have all heard of vowels and consonants, that is, of the pure tones and the contact sounds in language. One of the points in which the Semitic tongues are distinguished from others is their very free use of strong breathings such as the guttural h, ch or gh sounds found in the German and Celtic, or the x and j sounds as heard in Spanish, and the soft aspirate, and other breath-sound elements in Greek. So it is needful for us to know something of these breathings before we can understand certain points in the language of the old Hebrew Scriptures.

Now, every part of vocal speech, every syllable that we utter, needs breath. We must open our mouths to speak and by simply doing so we send forth breath and, as we

saw above, the root *B R D,* from which our word breath comes, means literally just that sending forth of some virtue from within something. Speech then is really breath; and all our vocal sounds are founded absolutely on the breath, and our vowels especially are, as it were, floated out into the air from lungs and throat. We literally send our words with their freight of feeling, emotion and thought out into the air like flocks of birds. Indeed, Swedenborg says that thoughts correspond to birds. Breath precedes, continues along with and follows after, every least one of our vocal efforts. A voiceless, but slightly perceptible, breath was by the Greeks called the soft breathing and is shown in type by a superscribed comma before a letter as, *'eimi,* I am. It marked the place of a very faint breathing which in some Greek dialects becomes a harder one or aspirate, so-called, like our English h in heaven, home, hero, etc. Breath is the indispensable of all language, of course, but by breathings we mean more than just breath alone. Breathings stand for a distinct speech principle; it implies a class of speech sounds even more important than the vowels and consonants, as we shall see.

Swedenborg tells us that the contact sounds or consonants of speech refer solely to the senses, to the scientifics of language utterance and to their relations, while vowels are the sounds which convey to us feelings or the love which impells us. Breathings show forth those stronger feelings or compelling emotions which lie deep within us and are prime movers of our life activities. Many of our speech breathings are signs of our need for emphasis, earnestness, strong desires and they are the results of great emotional stress. Darwin's exceedingly interesting book on the "Expression of the Emotions in Animals" shows us what a great part the breath plays in emotional expression. Anger, fear, hatred, disgust, joy, grief, etc., all affect the breathing in the most pronounced ways and, when carefully examined, the sounds of our words show the effects of such strengthened breathings, of such emotional stress.

Jesperson points out how strangely and completely the German or orthodox "Science of Speech" has overlooked and neglected this book of Charles Darwin.

In all such great inner stirrings, our breath is not just the ordinary one of common speech but becomes intenser, more prolonged, more varied in different ways, adding new elements to vocal sounds and profoundly influencing both vowels and consonants. This is why such initials and terminals as h, ch, n, ng, w, y, wh, s, sh, x, etc., occur so often and in so many irregular ways. We all know how prone the London cockney is to put in an h where it is not needed and to leave it out where it is ordinarily wanted. We also know how inconsistent he is in the use of the initials w and wh and the finals n and ng, saying wen, wy, wat, or ven, vy, vat for when why and what, etc., or turning a final ng into an n or vice versa, as: nuttin or nothink doin for nothing doing or garding for garden, etc. The same thing occurs in many other tongues besides the cockney dialect and with all the other breathings as well as the h, w, n, etc. Indications of this kind seem to show that the speakers of old, such as the Greeks, Romans, Egyptians, etc., had the same tricks of speech. But we must distinguish as to all alphabetic letters, whether ancient or modern, always remembering that they are only provisional symbols for speech elements; that they are never precise as to their sounds nor can they ever be accurately divided into invariable vowels, contacts and breathings, since many letters may, on occasion, be made to function now as a consonant, again as a vowel of vocal murmur and often as a pure breathing. This is very apparent in some of the Hebrew letters. Our own w, h, and y are so unstable that grammarians hesitate whether to call them vowels or consonants. The truth is, that the letters in any written speech are too few for the needed sound distinctions. They are the merest general sign for sound areas and never for a quite particular sound unit, so that we may easily see why it is possible for a letter to be now

consonant, now vowel and again a breathing, according to its situation in a group of sounds. Semitic and Celtic, especially, as we pointed out above, illustrate this point with great clearness.

In many respects the breathings of speech are its most interesting feature. We know that we respire because our bodies are so made that they have to feed the blood with oxygen from the air through the lungs. Our breath is thus a part of our mechanical or physical machinery; the visible evidence that we are alive and in some mysterious way connected with the very source of life, for when breath fails us our body dies, that is, its physical envelope disintegrates. Swedenborg tells us that speech with the man of the Most Ancient Church, that is, before the flood and among the most ancient people of the earth, was not produced in the same way as it is among ourselves, but that they had what he says was internal respiration and their speech was produced in an internal way closely connected with that respiration. This respiration was internal, however, while ours is external. Breathing and speech are therefore always inseparable while they are not necessarily always mechanical, for speech in the spiritual world is likewise also connected with a respiration which is internal. Speech indeed, even with us is only outwardly mechanical for in realty, it is *thought* and is interior and spiritual because purposeful.

The soft breathing, that is, that part of our breath used for floating voice sounds upon, may be vocalized or made to carry tones when passing through the sounding box in the throat by striking against the edges of the so-called vocal chords which cover the top of that box. Voice is made by breath contact within this sounding box or larynx, or rather, by the breath passing through the narrowed and more or less tensed doorway at the top of this box exactly as the wind is made to sing when passing over our chimney tops while it seems to be trying to get into our houses or when going through the pine tops on a breezy

day. When thus vocalized by pure voice in the larynx, this soft breathing gives forth vowel sounds but when the breath is obstructed by contacts of the various parts of the throat or mouth with each other, then contact sounds or consonants are produced. Ordinarily, the vowel bearing breath escapes through the mouth cavity, but sometimes it is sent through the nose and then we have nasalized vowel breathings such as are heard in French, Portuguese or Chinese. In French books these nasal sounds are indicated by an n following the vowel letters, but in reality the n is not a contact n but a mere type notice of nasal breath. Such French sounds are better written: e^n, a^n, o^n, etc. As written in French, the ordinary n is superfluous and misleading to foreigners, most of whom try to sound both the vowel and the n or, in its place, an exaggerated ng when they should sound a clear nasal vowel breathing.

Our h is a stronger breathing than the Greek soft breathing though we are familiar with both this soft breathing and the aspirate h in our words heir and home, honor and hospital, hour and hat, etc. In Spanish we find certain true breathings in their letters j, x and q—as in Don Quixote. People in our own far western states have come to know the proper Spanish sounds of these letters in such names as La Junta, La Jolla, Ximenes, etc. and have learned the wide difference between these breath sounds and our English contact sounds. Many of us also are aware of the great gap between our mixed breathing of ch and the true throaty breathing of ch as heard in the Scotch pronunciation of loch and the various gutteral breathings of that same combination in the German. Our initial sounds of y and w are breathings with the faint vowel sounds of ee and oo prefixed, though sometimes they are pure breathings. Wh initial is a very strong breathing which is prone to shift into the markedly guttural breathings symbolized by qu. This qu sound is closely akin to the Greek digamma, or double gamma F, so-called because it is composed of two gammas Γ, one above the other. We know very little

about this digamma but it seems to have had a double sound or something that seemed so, one of which was apparently a heavy breathing with a throaty quality and the other was some sort of a labial breathing. The two sounds being so merged that they became true diphthongs in character.

The breathings so far enumerated are more or less familiar to us, enough so to make us aware of the difference between them and the pure vowels and the contact sounds and also enough to let us see how they really constitute a class by themselves distinct from either vowel or consonant. But we must always bear in mind the fact that vocal speech uses its sounds so artistically that any letter symbol may at need become vowel, consonant or breathing to suit the feeling or the emotional or the material content of the moment, as the case requires. This may seem strange to us yet it is a very common fact of language that sounds quite easily shift their character according to their places in a group of sounds. In truth there is no such thing as a fixed and invariable sound for any letter symbol in any tongue whatever. The digamma is an illustration of this for it is a sort of pivotal sound in which a slight predominance toward frontal action will turn it into a pure labial breathing or harden it into a labial contact while if the activity tends backward we get guttural breathings or even hard guttural contacts. Our English wh qu and gw symbols preserve something of the old digamma quality while this very quality is almost lacking in modern Gothic and Latinic tongues. Our who, what, which for instance, were written hwa, hwaet, and whalic of old, and qwha, qwhat qwhilc in Old Scots. They are really the same words as Latin quia, quod, qualis where the initial qu was a form of digamma. Modern German omits the guttural part of this complex sound and writes wer, was, and welche while French keeps the qu spelling in qui, que, quelle but omits the labial sound in speech, pronouncing these words:—ki, ke,

and kel. Similar digamma transformations are extremely common in all speech.

Consonants are built up by our intellect to express sense impresses such as position, relations and qualities and they are a species of vocal gesture particularizing our ideas in space and time. Vowels are breathings made resonant by pure voice tones. They express our feelings and much of our spiritual values while breathings are basic and appropriately express fundamental emotions. Some breathing quality must reach down into and permeate both vowels and contacts in order to make them speech sounds. And vowels, in their turn, must vitalize contact sounds by at least the vocal murmur to redeem them from being just noises. All three classes are absolutely necessary to human speech.

Furnished as the Old Hebrew tongue was with ample vowel and contact sounds as well as a very full system of breathings, it was exceedingly well equipped to express spiritual values, passions, feelings, moods and emotions of all sorts as well as intellectual ideas. Now, since strong emotions and moods often come upon us suddenly and involuntarily they are more or less fleeting and impermanent in appearance no matter how lasting in reality. Even though they may be quickly controlled outwardly, they affect the sounds of speech, so it is not at all strange to find that all the symbols for breathings keep appearing and vanishing in such irregular and often unaccountable ways that modern language science is frequently at a loss to explain them. This "Science" does not distinguish between vowels breathings and consonants, nor does it think of vowels as corresponding to affections or connect consonants with relations and qualities, besides being very vague as to semantics or the science of meanings. Breathings, especially when initials, as we see from the cockney and other dialects are often thus erratic in many tongues and noticeably so in the modern Celtic. In Irish the initial f (often just a lip breathing) appears and disappears seemingly

without cause. This is especially seen in the modern Irish. Sometimes it is the remnant of an older complex sound like the digamma or the F in Latin. In neither Latin nor Greek was this initial F always a true contact sound of f, for that sound only partially represented it as spoken. This digamma, involving as it did both the back and front of the mouth at the same time in its utterance—lips and throat at once,—was a most difficult sound to reproduce and so it was variously pronounced, ranging all the way from the modern Welsh gw, in the family name Gwinn, through such combinations as kw, chw, wh, hv, etc., to the modern German pf as heard in the word Pferd or Pflanzen. It was therefore an exaggerated initial breathing varying in intensity with the mood of the speaker. Old Hebrew most probably had such a digamma with a variety of breath shadings. We must always remember that we know very little about the sounds of any old letters in any tongue, not even excepting our own English, nor do we know how many varieties of sounds a letter included. We do not even know much about the sounds of the English of Pope or Dryden's times. Ellis, the great authority on English sounds, tells us that we could not understand Shakespeare or good Queen Bess today and would recognize in their spoken words hardly anything of our familiar tongue, and yet the book English of that day is practically the same as our own. We get its message and grasp its spirit though all we have to go by is the printed symbol. True, we fail to appreciate it to the full because our speech as it lived on the tongue of the folk of those days is gone and only these frail ghostly symbols of it are left to us. Sounds of vowels, contacts, and breathings are altered while accent, rhythm, intonation, gestures and much else is lacking to that revelation of emotions, feelings, and meanings which we call speech. We know that Hebrew has had to add vowels and breathings in the shape of points to their written texts to make that text even pronounceable. Six of the twenty-two Hebrew letters are of such variable

character that they are at once breathings, vowels, and contacts and vary their function as seems necessary to the text. And here again we see how needful it is to rightly interpret the bare text of the Old Hebrew Scriptures, and how possible it is for that bare letter of the Word to contain within it the wonderful and beautiful Gospel as revealed by Swedenborg. Our time then is well spent if we get some inkling of the content of letter symbols in themselves. There is little doubt from what Swedenborg tells us of speech in general, that the older people of our earth had fuller command of their vocal powers than have we. Their utterance was certainly more flexible and capable of greater sound description and of correspondential meanings than is the case today, precisely as Brinton and others point out to us the greater delicacy of Amerind speech sounds and their susceptibility (like the Irish) to euphonic modifications.

In the course of time, as men pulled apart from each other and from the Lord, they became more and more self-centered, more in love with their own self-intelligence; and so their speech, the most characteristic and spiritual thing about them, because *it was the tangible connecting link between their outer and their inner human,* deteriorated with the loss of spirituality and became hardened into mere formal utterance. Vowels and breathings tended to the loss of feeling content and toward the more or less stiffening into contacts, while these again tended to shift into one another and lose their representative character. In Hebrew, the breathings, as we know, took on an indeterminate value and became vowels, harsh gutturals, or else vaguely indefinite.

Swedenborg tells us very little of the meanings of isolated letters though he says plainly that each symbol stood for sounds that were filled with content. For instance he points out that the letter h in Jehovah is the element that signifies the Divine. In Hebrew dictionaries we very often find words spelled alike except as to their breathings. Such

words are found to be based on some very general root value though they differ in particular shades of meaning. This root form or skeleton outline, made up of contact symbols, is therefore of a great variety of values, all bounded by a rigid general outline meaning but richly augmented by emotional and feeling values which the different vowels and breathings bring to it. This is true of every tongue even of such modern and mixed languages as our own English. Thus, in the course of the ages, the whole Aryan family of speech has lost much of its earlier flexibility in many regards.

Swedenborg's researches and revelations have bared to us many wonderful things but none of the principles of his philosophy is so far reaching and fundamental as his doctrine of Series and Degrees. The scientific world has not accepted this doctrine, in fact, very few scientists have any knowledge of it whatever. In a purely material way they do point out the fact that no two things in existence, even of the same kind apparently, are or ever have been exactly alike; that each minute particle of matter differs from its nearest relatives. And it is strikingly shown how individual things down to molecules and atoms may be arranged into innumerable series showing advances along lines of increasing complexity, organization, and progress toward certain apparent ends. From this great fact has grown up the modern scientific doctrine of evolution in its various forms. Swedenborg with his Series and Degrees was however the first in the field to point out and to apply this doctrine in the most comprehensive way, showing how it reached out in all directions and was inherent in all planes of creation from the lowest natural to the highest and most interior celestial. Supplementing and completing this great network of series he points out that there occurs in each plane of universal life, whether celestial, spiritual or natural, a more general and penetrating system of relationships which are called degrees and which extend from above downward, everywhere crossing and threading

through all the various series of all the different planes from highest to lowest and from inmosts to outmosts in such wise as to unify and perfect all creation. In our study of language we find these series as well as these degrees everywhere and from Swedenborg we learn how they become apparent in both the natural and the spiritual world. In our earthly tongues we find breathings, vowels, and contacts, three great divisions which are true degrees cutting across the numerous series of vocal sounds found in our human speech.

These three classes of sound are degrees in this natural plane, each being a step higher in character than its near neighbor, the highest being the breathings, next, the vowels and the lowest and most external in character being the contacts. Each is a step higher in quality, origin and function than the one before it and each higher reaches down into and infills those below it. Among the contacts we find such series as the Labials, Dentals, Palatals and Gutturals, so named from the general places of vocal contact—at the lips, the teeth, the palate or roof of the mouth and the throat. Vowel series are mainly due to the position of the tongue in the mouth during utterances since vowel quality is perfected in the mouth and nasal cavities and the tongue is the chief instrument in enlarging and shaping the mouth cavity and sending a part of the breath into the nose. Each particular vowel tone depends upon the point of application of the greatest stress within the mouth and this point as we have said is determined by the positions of the tongue, the lips and other vocal parts. Each slightest change of these positions gives a different vowel tone. The series are not few therefore and the vowels themselves are almost infinite in number.

Breathings proper are also arranged in series dependent upon the positions of the various vocal parts—lips, teeth, tongue, etc., with reference to each other. All vocal sounds are composed, in some degree, of breath but in contacts the breath is made audible mainly by waves of

sound set up by tongue against teeth, tongue against palate, lips against teeth or each other, and so on—that is, of vocal parts striking against each other. In breathings there are no such contacts of parts though the breath may be more or less deflected against those parts and breathing differences are due to the positions of the mouth parts alone. In vowels, however, the breath is perfectly free but it is made vocal and musical by the vocal chords in the larynx or sounding-box in the throat, that is by its rushing against those chords as it emerges from the wind-pipe. Vowel quality, however, is perfected in the mouth and resonance is given it there and to some extent in the nasal orifices. But breathings—aspirates, sibilants, nasals, and some fricatives are sounds resulting from pure breath from the lungs not made audible by the vocal chords nor by contacts of the vocal parts since their vocal quality is altogether due to the air motion set up in the mouth and nasal cavities. Their differing qualities depend upon the shape and size of the mouth cavity, the nature and intensity of the breath current, the rigidity or flexibility of the vocal organs or their parts, the size and shape of the opening through which the breath escapes. Breathings then are pure breath, vowels are breath made sonorous, and contacts are sounds made by part striking part.

Swedenborg shows that in each thing of creation its existence depends upon the essence within it, its inmost, and this inmost proceeds mediately from higher and still higher degrees back to Unity, the Lord Divine. This essence comes mediately, you will notice, not directly but always working its way downwards and outwards into ultimates through degrees; the higher always informing and supporting each lower from within, forming a covering, as it were, for the next higher degree which is still more interior. In speech, note how the contacts impinge on the air and become apparent to the ear only because of the breath stream which motivates them. They are vocal elements just so far as they are accompanied by vocal mur-

murs or by breathings. Vowels also are not only born of the breath vibrations at the vocal chords but must take on more or less sonorousness through the action of the breath in traversing the head passages, otherwise they would fail in vocal quality. And finally, the breathings provide the many deft touches that make speech living such as the elements of rhythm, stress, vanish, nasality, unity, etc. But behind all these phonetic elements and accounting for them, there is present in all speech that singleness of purpose to pass on to others some impress of our own momentary thoughts and our ruling love whether we are conscious of it or not. While this unifying activity is ever present though in differing ways in both contacts and vowels, it is more particularly shown in breathings, which modify the sounds of the other elements. A survey of the Irish vocal sounds exhibits this more clearly perhaps than in any other modern tongue. Breathings also add general values to the meanings of both vowels and consonants and form convenient symbols in themselves for the great categories of ideas of fundamental importance such as:— sex, possession, number, subjectivity, objectivity, existence, non-existence, mentality, spirituality, the negative and the positive concepts, etc. Looking through the whole range of languages we find that most of the broad general divisions into which language is compelled to arrange its ideas are almost everywhere shown by such symbols for breathings as: h, ch, n, m, s, sh, z, zh, w, y, wh, and the breath values of the liquids and fricatives—r, l, f, v, etc. They are specially prominent as prefixes, suffixes, terminals showing case, tense, etc.

The meanings or general values of the individual letter symbols has never been studied adequately, in fact, hardly at all. Philosophers and general students who have touched on language from the days of Plato down to date have mentioned such values but only in the vaguest way; still what they *have* noted from time to time does in the aggregate form quite a respectable body of observa-

tions. Many philologists, even, have remarked on such facts, though as something rather curious and subordinate. Swedenborg does not touch on the subject directly though he has much to say confirmatively in a general way. "Arcana Cœlestia," n. 1159, says that the tongue denotes opinions, thus principles and persuasions, because the motion of the tongue is from the influx of thought. Such writers as Guest, March, Key, Wedgewood, Bunsen, Garnett, Edson, and many others among philologers have severally specified certain letter significances. Even Max Müller, Pott and other Germans adduce examples of letter-meanings.

Since breath is the ever-present and indeed fundamental fact in all vocal expression and breathings are just the result of the manifold ways of putting forth pure breath in speech, it is easy to understand how they are the cause, more than all else combined, of the letter-changes in speech. Letter-change is the very foundation of orthodox language "science" which is a quite German product. Even more than in most sciences are its principles and their application external. Until a short time ago when a French scientist called attention to the fact in such fashion that it could no longer be ignored, meanings were not regarded as being basic in speech but rather conventional and mechanical in origin. The idea of roots (taken over from the old Hindu grammarians) was elaborated anew, but not accounted for in any manner. As Max Müller summed up in his Lectures on Language, their origin was a profound mystery, while yet it was thought that early man talked in those bare skeleton syllables. Speech was and is even now generally looked upon by this "science" as a mere mechanical outgrowth from the functioning of the physical body. And speech itself, as we find it among the people everywhere was and is yet practically ignored as against the fragmentary specimens found in inscriptions, literary dialects and the language of books. Vocal speech is, indeed, acknowledged to be the real speech needing study but still these scientists base all their "laws" and general principles on

written records alone. For this reason largely, phonetics has become a thing of theory erected on apriori grounds and superficial laws which are given a falsely simple and arbitrary character. Such is the so-called Grimm's law with its voluminous exceptions and corollaries. This "law" still governs in spite of the admission by most philologists that it is *not* a law but only a tendency and that it is *not* Grimm's at all. All this results in undue importance being given to contact sounds while vowels are made subordinate and breathings are hardly or not at all recognized.

In all modern science there is no more striking example than this of philology as exemplifying what Swedenborg calls the mere externals of any thing; the scientifics, while internals are not even seen. Now, letter-change is indeed an out-standing characteristic of speech and a living proof of the internal or spiritual origin of speech. It is found not only as between languages or between the different dialects of a language, as philolophy most voluminously exemplifies, but also within each tongue and in each dialect itself and so markedly that it is the very fibre of phonetics, and phonetics we know as the necessary language form through which the soul perforce communicates. Here among speech sounds as everywhere else, the higher degree is always interior to its next lower:—vowels are not speech sounds unless made sonorous by breathings, for sonorous implies having a quality resulting from breath in the head cavities aside from and in addition to that of the direct stream of the breath coming from the larynx. Contacts form no part of speech unless they have something of vowel or breathing quality without which they are noises. Finally, no speech sounds—breathings, vowels, or contacts—can make part of language unless they are grouped into orderly sequences to form phrases or sentences in accordance with the meanings to be communicated, and meanings come direct from the spiritual man through the internal of the physical man.

Since this meaning or purpose comes from his internal

which is man's ruling love and life, it is therefore composed of both love and wisdom united and is not merely an intellectual distinction nor the simple result of sense impresses. For it takes both love and wisdom to express real purpose and something of that purpose must reside in every particular of speech expression whether high or low in degree.

From all this it follows that language is the most spiritual of all our tangible (to the ear) possessions since it is the natural expression of man's inmost love and purpose. The vocal organs, being compelled by the thoughts, affections and emotions, break into speech gestures which are everywhere and in all their particulars (or were originally) significant, representative, and correspondential of spiritual causes though—in deference to man's low estate—ultimated in imagery seen by our natural light through the medium of the senses. It is not at all strange then that the Word holds such inexpressible values. Things are significant only because we can represent them to ourselves in some way. Where we can discern natural correspondence between the things about us we seem to have arrived, at least in some measure, at definite truths. That is why our natural science (scientifics) impresses us so strongly as being infallible. This being so on the natural plane, how much the more valuable then becomes all conceivable relations and qualities when those significances and representatives are spiritual and how ineffable are the spiritual correspondences which are now seen to be very truths and the *only truths.* J. T. Halleborg.

EDITORIAL DEPARTMENT

THE CONVENTION

The annual meeting of the General Convention is an important event for the life and growth of the Church. The meeting of New-Church people from parts of the country as distant as Maine and California, Texas and Canada, secures social, intellectual, and religious contact that is vital to a broad spirit of understanding and cooperation. On the other hand, the assembled bodies of Convention, constituent and auxiliary, get the experience of corporate and spiritual unity, which is preserved and conveyed to the widely scattered New-Church communities. The appreciation of the Church's common form of worship is much heightened by laying aside for the occasion the diverse usages of the various communities, and joining in the order instituted and used by Convention itself. These are substantial results and benefits, and are more and more enjoyed.

The atmosphere of this Convention was happy and earnest. Proximity to the church, a feature which is more or less absent when the Convention meets in a large city, contributed much to the convenience of social intercourse, an advantage which was also conspicuous at the meeting at Urbana a few years ago. The Council of Ministers was favored by enjoyable surroundings at Bridgewater, a characteristically attractive New England village, with wide streets and beautiful shady elms. At Brockton, much more of a city, Convention itself was hospitably provided for, and the easy distances added noticeably to comfort and pleasure.

The program, following recent custom, aimed to secure a dominant note, and centered this year about the Bible. Various points of view were presented and discussed. On the

whole, the discussions were earnest and well prepared. The inspiration, the historical validity, the interpretation and practical application of Bible teachings, received special treatment. Other topics, directly or indirectly connected with the main theme, added interest, and served to broaden the discussions; among these evolution and psychology had a place.

It is aside from the purpose and province of this writing to recount the discussions in detail; but to follow out some of the lines of thought, and touch upon some of the undercurrents, may profitably recall the spirit and the tendencies which were active, and which propelled interest and expression.

To interested observers, the atmosphere and the proceedings of Convention have changed noticeably from the earlier days, and especially in more recent times. Formerly the thought and action of Convention were dominated and directed, and enlightened, by certain strong men of liberal education, with a wide knowledge of the world and of history, who were devoted and constant readers of Swedenborg; and they were leaders by virtue of these acquirements and characteristics. Such names as Thomas Worcester, J. R. Hibbard, Chauncey Giles, and a little later, John Worcester, Frank Sewall, L. P. Mercer, readily occur. Under such leadership the attention and energies of the Convention were chiefly directed to discussing the doctrines and the proper organization of the Church. Distinct progress was made in developing New-Church intelligence, and in applying the doctrines to the problems of Church life. The result was a more adequate understanding of what the Church is, and what should be its form and operation as a corporate institution. With these interests and tasks the Convention meetings were mainly concerned.

With the passing of the leaders of the former generation, certain significant changes have come. First of all it was noticeable that with the advent of Mr. Smyth's administration, the Convention became more of a business body. The order of proceedings was more rigorously parliamentary; business men of position and prominence became more active in shaping the character of the meetings, and the Convention became more

a body for decision and action than for discussion and debate. In the meantime, a change in the attitude towards the world and towards the religious bodies around us, has been taking place. In the earlier days, opposition from the outside world was strongly felt; our distinctiveness was emphasized, and doctrinal conflict was zealously pressed. But as public sentiment grew more friendly, and sectarian antagonism softened, the hostile pressure was removed, and the reaction to it lost its vitality. As a consequence, new attitudes and new interpretations were sought, and new formulæ were adopted or urged. "Come out of her my people" was with some replaced by "Co-operate and federate." This change involved efforts to reinterpret the nature and function of the New Church and its relations to the "Old Church," and also to reinterpret the actual status of the "Old Church" in relation to the Lord's Second Coming. As to these matters, there has from the first been a natural and inevitable difference of opinion, a difference which in the last analysis goes back to personalities, but is grounded in a difference of view as to how the New Church is to be constituted, and how it is to spread in the world around; and this has involved differences of view as to the spiritual quality and status of the Christian denominations as now existing. The early appearance of these differences was represented most sharply by John Clowes and Robert Hindmarsh; later, B. F. Barrett and J. R. Hibbard were prominent representatives of the contrasting views. The motives and shades of opinion were too subtle and too various for present analysis; but it may be said that exaggeration and insistence led to schism in the Convention, and the withdrawal of certain members under the leadership of Mr. Hibbard and Mr. W. H. Benade. Within the Convention there has all the while existed and contended less pronounced differences on these and other matters; but the sense of loyalty to the Church, however conceived, and to its doctrine, however interpreted, has kept the membership united in effort and purpose.

There has been of late a tendency to exaggerate the difference between doctrinal and practical interest, and also the distinction between doctrine and life, or theology and religion.

This tendency is in part a reaction against what is conceived to be slavish and blind dogmatizing. It is true, perhaps, that in former days our preachers, speakers, and writers were too much given to dogmatizing, too content to reiterate statements of doctrine, but not equally zealous in persistent and systematic efforts to interpret the doctrines. This, however, is a weakness of human nature rather than a peculiar vice of our former leaders,—a weakness which the reactionaries share with men in general. For the real issue here is not dogmatism or pragmatism, nor even doctrine or interpretation; but it is the difficulty, familiar since Plato, of applying principles to particular cases. It is as easy to dogmatize about practice as it is about principle, or about life as it is about doctrine. Nevertheless, dogmatism, like description, has its value, is in fact unavoidable and indispensable; it is a shorthand method of teaching, just as description is a shorthand method of dealing with nature. If we had to reproduce or re-enact our experience in order to communicate a knowledge of it, our knowledge, the whole body of our science, would be a very different thing from what it actually is. Let us then deal wisely with dogmatism, and not deceive ourselves by vain denunciation.

No doubt the impulse of the reaction here remarked upon is wholesome, even if inconsiderately expressed; it is the impulse to put the emphasis on interpretation and application rather than upon the mere learning and recital of doctrine. This impulse and effort has been a constantly acting force in Convention from the beginning; it acquires fresh energy at times, and works under new conditions. At the present time these conditions are unusually complicated, as a thoughtful observer would have remarked in following the discussions and papers at the Council of Ministers and in Convention.

It may be well worth while to pause here and give some thought to the underlying motives and presuppositions of some of the discourses. World conditions are so different now from what they were a generation or two back, that it is literal truth to say with unparalleled sweep that we are living in a New Age. Not to mention the astounding advances that have been made in the mechanical and industrial arts, the intellec-

tual, moral, and spiritual atmospheres and environments of men have changed profoundly and immensely. The railroad and the steamboat, the telegraph and the telephone, the wireless and the radio, these agencies have accomplished miracles in communication and transportation, have brought the ends of the earth together in a way that has practically abolished time and distance in the field of spoken discourse. This sudden expansion and amazing revolution in the means of social and commercial intercourse has made the nations of the earth next door neighbors, and brought about a community of thought, purpose, and effort, which not only enlarges to world wide extent the possibilities for co-operation, but creates a new mental atmosphere which ought to promote the growth of a new spirit among men. But when we look for this new spirit, we find forces and agencies at work which seek dominion rather than service, or else dominion through service. The appearance and growth of the business corporation is characteristic of the development of modern industrial and commercial life; and the largest success of the corporation demands the widest possible monopoly. Under this requirement, the outcome must be a comparatively small number of monopolistic corporations, which will control the industrial, commercial, political, and social life of the world; in short, the nations of the earth will be ruled by a plutocratic oligarchy. The prospect of universal plutocratic dominion is disturbing; it would involve the extinction of democracy, and the restriction of individual freedom, mental and spiritual as well as social and economic, to the requirements of plutocratic organization and operation. Such an outcome would carry with it a wholesale concentration of interest and effort upon material conditions and commercial operations, with the result that men would become absorbed and submerged in mechanical industries and financial enterprises to the exclusion of the larger and higher human pursuits of moral and spiritual attainment. Even at the present stage we are oppressed by the glimpse and foretaste of these conditions; but our more immediate concern is with other forces and agencies no less threatening, if less conspicuous and obtrusive. We are con-

cerned more especially with habits of mind and tendencies of thought which are partly the outcome of the mechanical prepossessions of the age, but more directly of the pressure of modern knowledge.

The seventeenth and eighteenth centuries witnessed amazing development of the special sciences. Astronomy, mathematics, physics, chemistry—and afterwards geology, biology, archæology, and anthropology—have so enlarged and diversified the field of science that only specialists can keep pace with their advances. Thus it has come about that the distance between common knowledge and the advanced posts of science has grown steadily greater, and the contact between the two more remote. Nevertheless, by infiltration and propagation through the press and through the schools, and above all by the applications, the general body of science has operated to stimulate the imagination and impress the thought of all, both young and old; it has in fact become a vague yet potent constituent of the common sense of civilized man. So that we all live not merely in a world of mechanical objects and operations, but in a mental atmosphere and in habits of thought created by mechanical and physical science, and dominated by it. Much more than we realize, we live under the dominion, practical and intellectual, of what is conveniently and properly termed natural science. The language, the ideas, and the modes of thinking characteristic of students and expositors of natural science, have found lodgment in popular speech and popular thought; and the popularizers of this science have infused a so-called scientific spirit, which, though spurious, is the motive force of popular thought on many subjects of vital importance in the business of life.

This atmosphere enshrouds also the religious mind of the world, especially of Christendom. The Protestant Reformation, dictated and directed in the main by the spirit of the new discoveries in science, which was characteristically expressed in self-confidence and self-assertion, developed in sectarian division and sectarian controversies, and found common ground in reaction against the Roman Catholic hierarchy and its ecclesiastic dominion. These tendencies to sectarian

division and controversy the scientific enlightenment and scientific progress did little to mitigate, but much to discredit. The modern religious temper of the present day is largely determined by these conditions. Popular religious orators find their response in appealing to reactionary sentiments,—reactionary against religious authority and religious controversy,—while at the same time they pay self-inflated honor to the authority of Science and to the scientific pronouncements. They glory in one type of reaction and find their staff of life in denouncing another type. Why one type is preferable to the other they do not stop to consider.

The progress of science is coincident with the progress of civilization, and an integral function of it. The proper function of science is not dictator but servant; for in the last analysis science is a means, not an end in itself. Even in the pursuit of science for its own sake, or for truth's sake, the real and ultimate purpose is the satisfaction of an intelligent will, and under normal conditions a moral and religious will. In other words, systematic knowledge is a necessary condition of consistent and progressive action. But when systematic knowledge is assumed rather than attained, and is made the final arbiter of thought and conduct, it is then an abstraction and a presupposition, and is given the character of absolute law. Under the name of Science, capitalized, it is in effect made an object of worship, and as such it is used by half-educated students of the special sciences; and through this medium it passes over into popular thought and speech. The result is that this hypostatized abstraction, which we call Science, is appealed to as final authority, taking the place of Papal Infallibility, theological dogma, the decrees of Councils, and what not. Strictly speaking there is no such thing as Science, meaning a completely unified and consistent body of knowledge; in this sense, there are not even sciences. Even mathematics rests upon assumptions and presuppositions, and in its higher developments is still in the formative stage, full of uncertainties and obscurities. The so-called sciences of physics and chemistry are in a still worse case, to say nothing of biology and psychology. The point is, that the authority of Science is

in large and varied measure fictitious; and it is therefore mere prejudice to use the authority of Science to discredit, or execrate, other kinds of authority.

But this is, perhaps, a venial and comparatively slight offense. The real and most serious abuse of the authority of Science is, that it is made the prime factor in a system of philosophy. For the authority of mathematics, physics, chemistry, and biology, has for obvious reasons given the word Science a meaning which applies specifically to the field of nature. Accordingly, the Uniformity of Nature, the Law of Nature, the Conservation of Energy, the Indestructibility of Matter, are given universal sweep, and are made the fundamental principles not only of the philosophy of nature, but of life. Thus it is again that Nature is hypostatized, personified, and capitalized; and we have the type of philosophy which Swedenborg has so aptly characterized as "Naturalism," which has ever been the deadliest and most constant foe to religion, whether rational or superstitious. This Naturalism conjoined with its ally Rationalism pervades and dominates all departments of present-day life and thought; it is the intellectual and anti-spiritual force which gives to worldliness its attractive and compelling power. It is true, that these influences are recognized and opposed by some; but the efforts themselves are submerged in and directed by the subtler currents of the same influences. In other words, the full nature and operation of Naturalism and Rationalism, and the worldliness which they instigate and support, can be know and properly dealth with only by the aid of a high degree of spiritual enlightenment. The religious mind of to-day is too deeply immersed in the atmosphere created by these influences, and too much controlled by them to maintain an independent and commanding position. Consequently, popular writing and preaching is little more than propaganda of naturalistic principles.

With the above thoughts in mind, we may come back to the Convention, and recall some reflections which were made from this point of view upon the discussions and proceedings. The Convention as a body of religious opinion and religious pur-

pose is altogether too complex to be described by a phrase or a formula. Edmund Burke's famous dictum, "No one can frame an indictment broad enough to cover a nation", is a truth and a principle which we should ever bear in mind. Nor is this the occasion for presenting the specific grounds of the comments which we here venture to make. Nevertheless, the Convention, it is safe to say, had a spirit; it had also various cross currents, and undercurrents. It is with some of these undercurrents that we propose to deal briefly.

The program of Convention was designed to concentrate attention upon the Bible, and to study its character and position in the thought and religious life of the community. Reverence for the Bible as the "Word of the Lord" has suffered a rude shock from the impact of naturalistic philosophy, and the application of naturalistic presuppositions to the study of its history and to its interpretation. The result has been that the Bible, both in its origin and in its use, has come to be conceived rather as the creature than as the molder of the religious life; so, too, the idea of God. The Bible, of course, has a natural history, just as religion has a natural history; and it is important to learn and understand this history. But this effort, however appropriate, is costly, or disastrous, when it leads to a blind surrender to Naturalism, when it leads to the conclusion that the real and full meaning of the Bible is to be sought in the meaning intended by the writer, not in the meaning which God gave, in accordance with the declaration of the writers themselves, "The Word of the Lord came unto me saying," and "Thus saith the Lord." The trend of much of the discussion at this point was an effort to appropriate modern knowledge, and to find expression in the language of the day. But in such effort it is all too easy to slip into the language of the hostile Bible critics, and of the reaction against orthodox tradition and against some of the settled convictions of educated Christianity. It is an obvious requirement that any one who undertakes to address the public should master the language and thought of the day; but for a New-Churchman, a slavish and uncritical adoption of it is an unpardonable offense, and disastrous negligence. It is the prime

duty of New-Churchmen to be true to their light, and to shun the sin of despising it,—a sin which the reactionaries are in constant danger of committing. In some of the discussions we were much disturbed at the readiness to find satisfaction and authority in the "Scientific" gossip of the day, rather than in a deeper understanding of New-Church doctrines and principles. It is entirely fitting on occasion to admire and proclaim scientific achievements; but it is quite another thing to point to Science as the ruler of our destinies and the guardian of our faith. The one is properly scientific; the other is vicious, naturalistic philosophy.

An instance of this type of philosophizing, is the current and common use of the word "evolution." Scientific gossip has proclaimed that "evolution is a fact," "evolution is a demonstrated law of Nature." This gossip flows from scientists who know more about their own department than they do about philosophy, and from would-be philosophers who know little of science. As a matter of fact, the word "evolution" has no place in scientific vocabulary; for science is properly understood to be systematized knowledge, based upon observation and experiment. It is true that the logical processes of inference and deduction enter the building up of science, just as they enter practical life. But it is a scientific requirement that inferences and deductions must be verified by appeal to fact and experiment. Now evolution is not an observed fact, not an outcome of experiment, not a verified conclusion from observed and experimental data. Its best status is that of a scientific hypothesis; it is a supposition,—in plain English, a well considered guess. Scientists do, of course, observe facts which they arrange in series, e.g., astronomical facts, cosmological, or cosmogonic facts, especially biological facts. Some of the relations between the terms of such series may be perceived, others may be inferred. Now evolution as a law, or the law, of these series, is an inferred relation. The relations of time and place are in many cases clearly perceived, but the peculiar relation of evolution, the relation of progenitor and progeny, is not perceived but inferred; and the whole doctrine of evolution rests upon this inference. To say then that

evolution is a fact, or that it is a demonstrated law of nature, is a gross misuse of language, and a gross misrepresentation of the actual situation. The most that can be said in the scientific sense is that the term is a convenient symbol for an ideal towards which science may legitimately work. If it were kept within these bounds and not made the basis of a philosophy of nature and of life, no valid objection could be urged. But it is exceedingly distressing to hear New-Church people glorify the doctrine of evolution and the philosophy of evolution, as if it were a fundamental article of scientific and rational faith.

If some people would exorcise the words "Science" and "Evolution" from their ordinary vocabulary, and say what they mean in "the language of the people," they would make more progress in understanding life, and be in a better position to study and apply our doctrines.

LEWIS F. HITE

SEEING WHAT WE ARE BUSY ABOUT

We are resuming activities in our churches after the summer lull. Perhaps we do so not quite reconciled in conscience to a period of inactivity over the summer. With whatever uneasiness or regret we may look back, however, with what sharpened vision do we look forward? Annually we are under the necessity of seeing more clearly the goal of our efforts. The ensuing year's progress may well be measured out to us in the extent of our initial appreciation of what it is to which we give our best energies. Every church ideally is a way of seeking the kingdom of God and the righteousness to be found in that kingdom. How do we understand this goal of our efforts?

We have more reasons than the one intimated for bringing our goal as clearly as possible before us, and as compellingly.

One of these reasons is that our own immediate activities tend to obscure the really far-reaching goal. We have our local plans to make. We have our own particular piece of

work to fashion. We have to devote ourselves with some concentration and absorption to the little which has been entrusted to us. We settle down to our own limited work, and chiefly it is that which we see and know. But all the time we know that the worship, the religious schooling, and the activities of a community character, which a society carries on, are efforts to put forward the Christian life as the Lord summons men to live it in the days of His Second Coming. There is a wide-spreading order of existence which He is moving to achieve among men, and on an epochal scale, to which we need to raise our eyes. In our particular activities and from our corner we need to see something of this far-stretching life which is His care and object.

In the very character of the goal, we have a reason for making recurrent effort to see it, and to see it clearly.

We not only need to take care that immediate concerns do not obscure the great goal, but the goal itself takes seeing, and better seeing. The kingdom of God is not something which any one at all can see. We have already to begin to be at our best even to see that kingdom. The words "kingdom of God" can be only a Biblical phrase. Or they may stand for the reality. To this reality we may have reached in some measure. Is it a true order of life, which we feel we must at all costs enter on? Do we feel there are powerful influences and aspirations taking us toward that way of life? If tangible, how comprehensive is that order of life? Are we to seek it only in a private religious experience? Is it the rare achievement of an occasional home? Is it an order of life to which schools should minister? Should it manifest itself in the shop? in public office? in national policy? Nothing rouses the human soul like this reality when it is glimpsed, nor rouses it to such a pitch; and yet it is nothing to be left to the realm of emotion, but takes an increasingly conscientious study, and that of a many-sided kind. When have we the great goal sufficiently in view, or at all adequately, for the purposes anyway of our work and our times and their necessities?

The Christian mind has for some years been going back to the Lord's teachings, and to the Gospels in general, with a

realization that it must reapprehend the kingdom which He came proclaiming and establishing. Writing a generation ago, Ian Maclaren said that of two "finds" made in recent times by Christian thought, one was the kingdom of God. For churches admittedly had fallen away to the pursuit of other objects, and what could be more devastating? Indeed, "the Church" had. It ceased to perform its natural function. It became its own chief concern, or its peculiar tenets did, or its own growth and power, or some lesser though it may be laudable enough work in the improvement of the world. And how more simply can the judgment on Christendom or on a first Christian era be put than to say that the Church failed to see and promote the kingdom of God?

> The failure of ecclesiasticism, as we have seen, is due to its inability to distinguish between society and the institutions which it produces. In its zeal for the machinery of social life, it obscures its ethical basis, and treats acts which custom has made familiar as holy in themselves, apart from the moral and spiritual meaning which prompted them. Jesus teaches us that whatever promotes right relations between persons is sacred. Hence he gives a divine meaning to every form of human activity, and makes place for what men call the secular within, not outside of, the kingdom of God. (Brown, Christian Theology in Outline, p. 193n.)

The Lord's speech was steadily of one thing. The kingdom of God, or as *Matthew* calls it, "the kingdom of heaven", or, as the Fourth Gospel refers to it, "eternal life", was the one theme in all His sayings, and especially His parables. It was not only the subject continually on His lips. It was the object of His labors. To establish that kingdom He gave Himself without stint, beating back the powers which obscured and opposed and ruined it, and establishing in His Own Person the perfect reign of God, doing always what the Father gave Him commandment to do. The goal which ruled His effort and thought is clear; and clear it is that that goal must have the increasingly perceptive allegiance of His followers. So the Christian mind has now long been re-shaping itself in an emphasis like the Lord's on the kingdom. Christian life has found a new impetus in a fresh realization of what the goal involves. Can the renewal of the Christian Church be put

more simply than to say that it sees and works again for the kingdom of God? "The rise of a new Church . . . is the Lord's kingdom on earth" (Arcana Cœlestia, n. 2405).

The New-Churchman has, or may have, for one of his basic convictions and feelings, that the kingdom of the Lord has been pressed on him and on every follower of the Lord anew as the one great goal of human life. If a judgment has fallen on the spiritual inutility of the Christian Church, it is in so far as that Church ceased to serve the kingdom of God actually. The Church is revived as it catches sight of its goal again, and seeks to bear humanity toward it. The New-Churchman is so called because he is convinced that the Lord has indeed presented the goal of human life over again, in greater fulness and forcefulness than ever in a Second Coming. He is or should be affected by that goal with a peculiar susceptibility. "In the beginning of a Church . . . every one is affected . . . for the sake of the Lord's kingdom" (Arcana Cœlestia, n. 2910).

Resolve the contents of the Works in which the teachings for a second Christian period are revealed by the Lord, into their chief assurances on our subject; for one thing *they impress the reality of the kingdom of God on us as never before.* In a philosophy of a spiritual-natural universe they exhibit that kingdom as the goal of existence and the upshot of history. To the achieving of it all Providence's efforts go. The redemptive hand of the Lord upholds it as it grows, and when, in the spiritual crises of the race, its foundations are shaken, He bares His arm to hold it secure. The kingdom is what the regenerating Spirit of the Lord is perpetually moving the race to, though there are periods of riper attainment, and times of falling away. At the best the kingdom never sees more than its beginnings here. But in the world of the spirit it rises, a splendid and triumphant society, steadily perfected in the personalities of the redeemed and regenerating. That double Scriptural reality, the kingdom at hand and forming here, and the kingdom perfected in the heavens, is thus given a new depth and height in the opening of the Word which the world has in the Theological Works. So real does

the kingdom become there, and so evidently is it lodged in the moral and spiritual forces of history and human life, that the words of those Works, "The Lord Jesus Christ reigneth", are no empty slogan, but the deliverance of a truth never so mighty as now in the light of those Works.

Not only is the reality of the kingdom of God attested in the teachings of the New-Churchman; he is surer of nothing than that *the Lord is moving to a realization of that kingdom among men anew.* The world is entering on a second Christian period. Here is a second large assurance of the Theological Works. Their message and very existence means that the Lord has proceeded to advance on the Christian mind disclosures of His mind which it must have for the exigencies of the spiritual life to-day. History and especially the present pass of Christendom are put under an interpretation which only the mind of the Master can give them. The need of His coming is borne home to the reader. The steps in His movement to rebuild the kingdom are described. The world of the spirit, experiencing the Lord's life in greater fulness and with new understanding, presses the human soul on here towards the same experience; His encompassing influence and Holy Spirit does its hidden work to the same end; and in an opening of the Word the Son of man offers His followers a deeper understanding of the kingdom to enable them to seek it, and to seek it first, in the entangling and diverting complexities of the modern world. In this way the supreme goal of human effort and of Divine is pressed upon the New-Churchman's soul and attention with a special and winning force.

But all the more, then, we must direct our effort fairly to the full goal. Our hearts have to be caught up to that goal. In a devotional occupation with the Gospels, in an effort to absorb the significance of the teachings of the Church, in public worship, in prayer, with its petition, tacit or spoken, "Thy kingdom come", in application of the sermon, in the direction given religious education, our aspirations need to be kindled after the kingdom of God and its righteousness, as that kingdom shines in the bright light of all we have been

told. Every last one of us has to sit down and think through what this order of life which comes from the Lord's hand, and in which He reigns with a man, means and is *to him*. What manner of life does it involve for him in his home? In his work? In his relations generally to others? In the motives and thoughts which fill him? For, essentially, the kingdom of God is within him. The minister has to make out the kingdom in special study, and in discipline of his own soul, to speak of it to others. The layman will find it necessary to say what from his piece of the world's life the heavenly order is toward which his soul must strive to be strong and well. There are large problems for both. The kingdom is a human goal. It is human life at the full and at its best. It cannot be reduced to the professionally religious or the technically theological. It is to command the kingdoms of the world. It is the historian's concern, and the active concern of the man of affairs. Education which breaks open no roads to the kingdom is perverse; and science which does not quicken any awe for it is blind. More sides than ever of the human spirit are called on to make out the kingdom. It has never been altogether out of the view of men; but whenever it comes back into our vision, it not only does so with a fresh attractiveness and force, but invariably it claims a larger area for itself in human interests and activities. It is a growing kingdom. And the pressing questions with it are with its fresh aspects. Has it not its realization in the realm of civics? In industry? In education? But what? And how? Here is where pertinent study goes. Is the kingdom thus extensive? Then what are its demands in these fields? How shall it be realized there? An abundance of study is already being spent on such questions. Is the New-Churchman doing his share of it? The Holy City of his aspirations is the kingdom of God (Arcana Cœlestia, n. 402). The New Jerusalem is nothing less, however good, but again is this kingdom of God, and its righteousness (Arcana Cœlestia, nn. 1458, 1613, 2336). "Thine eyes shall behold a far-stretching land" (*Isaiah* xxxiii, 17, R. V.)

WILLIAM F. WUNSCH

BIBLICAL AND DOCTRINAL STUDIES

THE BENEFITS FROM BIBLE READING

The picture of a family assembled for daily Bible reading is becoming less and less common. Within the memory of many it was a general and beautiful custom, the passing of which has been urged as an evidence of failing interest in the Scriptures. Much the same view is taken of the increasing custom of omitting Bible reading in our public schools, largely due to opposition to the New Testament by some, and of Bible reading in general by others. Were these facts the only available ones, such a conclusion would seem warranted; but they are but a part of the entire story.

The reports of Bible printing and distributing societies give us another side of the picture, and a much brighter side. These assure us that never was interest in the Bible as general and as wide-spread as today. A recent report of the American Bible Society tells us that more than 3,000,000 copies of the Bible, in 770 languages and dialects, were sold the past year. The same report also informs us that so far as language alone is concerned, the Bible is now available to seven-tenths of the people of the world in the languages or dialects which they understand best. Since it was formed, the same Society has sold over 156,000,000 copies of the Bible or important parts. Here certainly we have every evidence of new and continued interest in our Bible.

We might draw the same conclusions from the many new editions of our English Bible which have been called for and sold in recent years, in addition to continued and increasing sales of the older editions. Here, too, we find a lively and wholesome interest. It is interest of varied sorts which is demanding constantly these new English editions. Some of them are merely the old material in a new form, which gives

the Bible the intellectual presentation it deserves. Others are real changes in translation, attempts to get closer to the meaning of the original, and to present this in the language of to-day. In the older, better known forms, the Bible has an added appeal to our hearts as the sacred volume of our Church and fathers; in the newer dress it has a more direct appeal to our minds, challenging interest, demanding recognition. In the one of its many forms which is most satisfactory and congenial to us, or in a combination of several of these for different purposes, the Bible has a place in our lives which nothing else can fill; and our interest just now is to ask ourselves the question, "Exactly what shall we expect from our Bibles?"

In placing this question before us, we are not concerned with the means by which this Divine revelation came to men, nor are we primarily interested in the nature of the Word although we shall have to think of this where it will aid us in finding reasons for daily contact with our Bibles. As we all know, we in the New Church have a very elaborate doctrine concerning the Word or Sacred Scripture. We have been given to know much more about the Word than is possessed by people in the churches around us. For us its use in teaching and guiding men is but a part of the story; for we know it performs the same service for angels and spirits, and that to all eternity we shall have our Bible with us. We know that the inspired portions of the Bible are unique among books, in that, while written in men's language, they have further or deeper meanings intelligible to spirits and angels. We are taught explicitly how the Word of God found expression in the language and history of men. All of this, and a great deal beside, is included in the New-Church doctrine of the Sacred Scripture. This doctrine, however, differs much from most of our doctrines, in that it does not give us anything specific to *do*. Doctrine, as we understand it and as defined by Swedenborg, is "that which is to be believed and done." In the doctrine concerning the Word we have apparently much information, but no definite action called for.

This failure to give us anything specific to do, is more apparent than real. Our whole attitude to the Word is altered by this teaching about it. To say that our attitude is altered, is equivalent to saying that our whole religious life is changed; for this life has its origin and continued inspiration from the Lord through the Word and the precepts found therein. We come to our Bible reading, therefore, with all this teaching in the background; and while we may not be immediately conscious of this, it colors and changes the pleasure and benefit we derive from this part of our religious life.

With this background, which gives us an added sense of the holiness and Divineness of the Word, what are the incentives for the diligent and regular reading of it?

First certainly of all the benefits we expect to derive from our Bibles is the guidance and instruction we need for living our lives here; as Swedenborg says, Guidance for doctrine and life. This each may draw for himself from the letter of the Word; for everything essential to salvation is stated so plainly as to admit of no ambiguity. Surely each of us wishes to get this essential instruction at first hand; and the means is accessible for all to do so. These bare essentials should be read and known by everyone; for they afford the criteria for appreciating and judging the more elaborate doctrine or teaching of the Church. Such elaborations must be consistent with these essentials, if they are true doctrine; and each should be jealous of this right of individual inquiry into matters pertaining to his spiritual welfare, and assure himself that his doctrine and his Bible are consistent.

Perhaps an ideal state would be one in which each person should be equipped and able to draw his entire doctrine from the sense of the letter of the Word of God; but this is impracticable. Special talents and intellectual equipment are necessary in this larger field, equipment entailing a lifetime of patient study in all branches of the great field of biblical research, together with the insight which is granted only to singleness of purpose and scrupulous fidelity to truth. Such equipment and talents are plainly exceptional; and it is to men so gifted and equipped that we must turn for our great body

of doctrine. Such qualifications were possessed, in a supereminent degree, by Emanuel Swedenborg, fitting him not only for the high office of teacher, but as a revelator of the truths God wished to impart to men, and which are contained in the doctrines of the New Church.

The Magna Charta of the New Church is, that it is now permitted to enter this field of doctrine with understanding. We may bring to this important field the same scientific attitude which has been so productive of results in other lines of study. One of the great purposes of the Second Coming is that men's minds shall be liberated and able to make this thoughtful inquiry. "Now it is permitted to enter intellectually into the mysteries of Faith." Not by mere acquiescence are we most true to our teachings, but rather, by diligent study, examination and comparison, to find in them the teaching of Scripture explained and elucidated. We must bring to this inquiry a good working knowledge of the Word of God, and the desire to learn its teachings. Intellectual honesty demands that we approach this important quest with minds free from bias or preconceived ideas. Coming thus with an open mind, and utilizing the methods outlined for us by Swedenborg, we cannot fail to attain what we desire.

Here certainly we have a strong reason for daily contact with our Bibles. Nothing can be more important to us than our spiritual progress; and it is largely from this reading, and study of what we have read, that we receive the guidance for this progress. In addition to this instruction and guidance which is available to all, the New-Churchman, by reason of his doctrine of the nature of the Word, and by making use of the knowledge it gives, can catch glimpses of deeper meanings in his Bible, promises of that deeper understanding which will be his when his earth-life gives place to a life in the world of spirit. Such contact with a deeper level of meaning in the Scriptures need not be of this fragmentary kind; but by an intelligent application of the science of correspondences, one may learn much of the content of this deeper meaning, indeed enter partially into it, as his regeneration permits him to do so.

This allusion to deeper levels of meaning in the Word of God leads naturally to our thought of another great benefit which our Bible reading brings to us: the association of men and angels by means of the Word. Our emphasis upon the two-world character of this Greatest of Books has made the idea of the Word as a channel for Divine and heavenly influence very real to us. We treasure the thought that the ideas which form in our minds as we read the letter of God's Word bring us into unconscious contact with angels who at the same time sense its spiritual or deeper meaning, and that our minds on our plane function harmoniously and in unison with angelic minds on theirs. From this unconscious contact we come from our Bible reading with minds stimulated to elevated thinking, and with all that is best of the emotional side of our being invigorated.

In the light of this knowledge which is ours, how are we to make it useful? The answer immediately suggests itself. These heavenly influences and contacts are to be treasured and cultivated by regular, thoughtful and reverent reading of the Word, getting as close to the original meaning as we are able. Such influences return and remain with us, as we think of what we have read when occasion offers periods of relaxation during a busy day.

As we think of the great service the Word performs as the means of affording communication between heaven and earth, we cannot pass over the special phase of this service as it relates to little children. It was this great use of Bible reading which was largely responsible for the daily reading in the past, especially in the New Church. It was felt imperative that no opportunity to give children this invaluable equipment should be neglected. We all know the delight of little children, so plainly shown by the expression of intense interest on their faces, when Bible stories, best adapted to their tender years, are read by a sympathetic reader. What is best adapted we may easily gauge from the interest shown; and we know that the stories of the Lord in the New, and the tales of the patriarchs and heroes in the Old Testament, interest them most. As they lack active evil, the heavenly influences can be very

close to them, and are so. It is because of this unconscious association, that Bible stories have endeared themselves to generation after generation of little readers and listeners, and that these stories have their perennial attraction.

But it is not only in the development of this interest that the Bible reading of childhood serves them. These early periods of heavenly association are not lost as the child grows into manhood or womanhood, but are treasured up and lie dormant until needed. Concealed, dormant, and perhaps forgotten, in the recesses of man's memory these seeds of a later spiritual life lie awaiting the time when the Lord shall call them into active growth. By heredity and perhaps training man tends away from, not toward, the spiritual life; and there is little in him except these early-sown seeds to afford any base for the beginning of spiritual growth. It is these dormant seeds that the Lord must utilize when the time is ripe for the beginning of the reorganization of man's life, and his introduction into his full inheritance as a spiritual-natural being.

All men who undergo this new birth, or regeneration, are collectively called, by Swedenborg, "the church." From this view of "the church," Swedenborg is able to state, as one of the great uses the Word serves, that "It makes the Church." The ideals which this group is able to appreciate from its elevated horizon, are brought to bear on family, national and international problems, providing the leaven of Christian principles, and striving to make the spiritual life not only an individual, but a social goal as well. The true church thus hopes to see the regeneration of society, and the reorganization of the world, when a deciding proportion of mankind is willing to allow the Lord to begin their individual regeneration; and of all the agencies in this regeneration, the most important is His written Word to men.

Beside the great service of the Word in the creation of this body of regenerating men, or the church, the Word is able to accomplish a further service through them. How large or how small this group is, is known only to the Lord; but it is large enough to act as the center through which light may

reach those among whom our written Word is not found. Through the existence of this body of regenerating men, heavenly light, in reaching them, and establishing communication with the natural world, is enabled to reach out and touch the minds of all men. When we speak of heavenly light we really mean the Lord acting through the heavens; for through His Word He is the Source of all wisdom for angels and men.

In conclusion let us bring together the different ways in which we noticed that the Word of God is able to be of service to men. We thought of five ways, any one of which would certainly provide incentive enough for the determination to make Bible reading a part of the daily life. We thought first of its use in telling us of a higher life attainable by men, and the guidance it affords for this attainment. We thought next of the Word as the means through which the spiritual life, as realized in the heavens, may be imparted in some measure to men, giving stimulus and support to our best efforts. The third great use we thought of, was the part the Word played in making possible and actual the regenerating or spiritual life. We noticed also two other great services, less obvious but none the less important, of the Word. The first of these was the incorporation of all regenerating men and women into one great unit,—the creation of the Church by means of the Word. The second of these less obvious uses was a further service the Word was able to perform through this great Church: the transmission to all men in the world of the life of heaven, through the association of the Church and heaven by means of the Word.

The realization of the necessity for availing ourselves of these great services of the Word by closer contact with our Bibles, is not a new development. Far back in Jewish history the need was felt for closer contact with the then existing Scriptures; and this felt need found expression in God's Word, in sentences which we may well think of in closing:

> Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when

thou walkest by the way, when thou liest down, and when thou risest up: that your days may be multiplied and the days of your children.

LEONARD I. TAFEL

BEING A NEIGHBOR

As an effective visualization of man's practical obligation to his fellow-man, the parable of the Good Samaritan, we believe, stands supreme in the world's religious literature. And it makes this obligation a standing condition of fellowship in the brotherhood of universal humanity. No one who reads that brief story can be left in the dark as to what the Creator of all expects of him, where a fellowman is found with the needs that are within his ability to supply. There is no misunderstanding the main import of the lesson of the parable; and no Christian can find excuse for indifference to any genuine needs of any other human being.

There are, however, varying degrees of depth in the lesson, to be taken from it according to the varying ways of approach to it. It would be possible to read it many times, and yet take from it nothing more than an elaboration of the line of thought in it which we have already indicated. On the other hand it is possible to derive from it many things more. And to some of these I hope to direct the reader's attention.

To begin with, notice the surprise which the Lord's answer aroused in His questioner. This man, spoken of in the parable as "a lawyer," was one of a class of professional interpreters of the Scriptures and of the rabbinical commentaries that had been built around them. As his answer, quoting two passages from commands of the Old Testament, shows, he knew very well the Divine requirements. But he knew quite as well the elaborate system of so-called "explanations" which often so defined the terms of these commands as to substantially nullify them. So that when it came to a command to love the "neighbor," the accepted thought of that day was,—even at the broadest,—that the "neighbor" meant must at any event be a Jew. No one else could be *loved,* of course! And it was a question if any one outside of one's own tribe among

the Jews could be meant! And even—should he show disrespect or opposition—if one's own blood brother, or father, or son, could be meant! And so on and on.

With this in the background of his thought, this "lawyer" quoted the command to love the Lord and the neighbor; and then asked,—perhaps honestly, and perhaps mischievously (because it is said that he wanted to "justify himself"),—"And who is my neighbor?"

And the Lord's answer was a complete surprise. And even after the parable had been told, the answer was a surprise still—instead of being what the parable would lead him to expect. And multitudes, to this day, who know the story well, fail to get "the point" in its peculiar ending.

It is well known that words, like people, have an ancestry. And as we can better understand people, sometimes, by knowing their ancestry, so also can we words. Especially well does this kind of acquaintance reward the careful reader of the Holy Word of God.

The Hebrew word for "neighbor" in the passage quoted by the lawyer, so we are told in the lexicon of Strong's "Exhaustive Concordance of the Bible," comes from an older word, that means, "to *tend* a flock." Hence originally the "neighbor" was the man who tended a flock. This dated back, doubtless, to the pastoral days of Hebrew history, when the head of each family was an owner and tender of a flock. In those times the command to love his neighbor as himself, meant to want his neighbor to have for his flocks as good pasture and as good water as he had for his. This would mean to live in friendship, side by side. The succeeding application came to be, doubtless, to his sons, as they tended his flock; and then, next, to the hired help of these flock-owners; so that it came to apply to the herdmen over the same flock, that they should work in harmony together, and not that one should seek favor or advantage at the expense and detriment of another. Still they were all herdmen.

But then as other occupations grew up, the definition of "neighbor" was easily extended to other situations where men were associated together; and then "neighbor" came to

mean "an associate"; and because an associate could easily be a companion and friend, the word came to mean just that,—"a friendly companion."

Thus we can see the narrowing in, and so the deteriorating progress, in the meaning attached to the word "neighbor." So it went on, until the Jews, with their great national self-centeredness and self-idolatry, came to interpret this command to love the neighbor, as meaning to love only their friends; and since in their estimation no one but a Jew was worthy of such a place, it meant, at the most, to love others only within their own race; and at the least, to love only those even within that restricted area, who loved and benefitted them.

Now the Lord, by one master stroke, took that word out of this narrowed, delimited meaning, and took it back to its primitive and primary meaning, making, thereby, this parable of the Good Samaritan, to become, in effect, another lesson of the rescued "lost sheep." For the "neighbor," by the turn of His question to the "lawyer," is made to be not the man who needed and received the help, but the man who gave it; thus a "tender of the flock," giving the customary "shepherd's care" to a bruised and injured sheep, fallen by the wayside!

Listen again to the turn given the matter in the Lord's concluding question: "Which now of these three thinkest thou was neighbor *unto him* that fell among the thieves?"

The whole direction of the parable would lead to the expectation that the Lord was presenting the man in distress as the "neighbor" of the group. He does present him, most powerfully, as the one to be helped. But He saves, to restore to its original association and its original value, the word "neighbor." In this stroke, the Great Word Builder of the Universe, the Living Word-incarnate, teaches two lessons instead of one, about the neighbor.

In the first lesson, the obvious import of the parable is the one intended for us to grasp and apply; that is, that every person in genuine need of a help that it is within our power to give, or get, is a "neighbor" coming within the meaning of the Divine command to love the neighbor as ourselves.

In the second lesson, the something more is added. To the

lawyer's question, "Who is my neighbor?" the Lord's replying question at the end of the parable, says in effect this: Who your neighbor is to be, is not the matter for you to worry about, or even wonder about! What matters is, that you should be a neighbor.

"Who was the neighbor?" in this parable He asked. "He that showed mercy," came back the answer. And then the Savior's challenge to him to become himself a "neighbor," saying, "Go and do thou likewise"—if you really want eternal life.

This definition of "neighbor" calls for a re-examination of the whole relationship.

According to this, to be a neighbor whom the Word commands us to love as ourselves, is to have something in oneself worthy of love, something that is of a quality to minister to human need. For the "neighbor" was the one who ministered, the one who re-enacted the original meaning of the word used for neighbor, who made himself "a tender of the flock," who, himself not an Israelite, and being even despised by the Israelites, yet made himself a good shepherd to one of the "lost sheep of the house of Israel"!

Now, while this does not remove our obligation to every human being in need, to relieve him, and so far as is in our power to remove him from suffering and from death, it does lift it all to a higher level, and give to it a standing which appeals to our intelligence as well as to our affections. For it shows that what makes a man *truly* the "neighbor" is to have in him that which we significantly call "being human." He must be what the word originally specified, "a flock tender." And to be "a flock tender" with other human beings considered as the "flock"—as our Lord always considered them—implies the indispensable qualification of being a "tender of the flock" which also is within the man himself; namely, those affections and things of his heart which are of sheep-like, lamb-like quality. In a word, it is to have something of good in him.

And when it is called to one's attention, it can be seen that to command us to love in any other way would be to require us to love evil as much as good—if not more. For every per-

son is specifically the composite of the qualities which make up his character. And these qualities are distinguishable, and separable, in our thoughts of the individual, and in our relations with him. If they do not come into our consideration of and for him, then we are not being the true friend to him, or the real "neighbor." For, keep in mind, what we are to love in him is "the tender of the flock" qualities. To love and encourage in him those things which are antagonistic to these and destructive of them, is not in the real sense to "be neighbor unto him." It is not to have his real welfare at heart. And furthermore, it is not to keep clear the ideals in one's own mind, but rather to confuse and blur all distinctions between good and evil.

A still further reason why the command to love the neighbor must mean to love the good in him (potential as well as actual, of course) is, that it is linked with the command to love the Lord. And it is self-evident that any love of things diametrically opposite and opposed could not be commanded in the same breath. Hence, the command to love the neighbor being thus joined with the command to love the Lord, is evidence, on its face, that the two centers for our love must be in harmony; and, accordingly, the "neighbor" to be loved while we love the Lord, must be the qualities in men which are harmonious with qualities in the Lord, and which, therefore, they derive from Him. In the last analysis, they must be the things that are of the Lord in men, thus, the Lord's life as it can find utterance and embodiment in human lives.

Therefore in order to love the Lord's life in others we must have that life in ourselves. In order to love in another "the neighbor" we must be ourselves "a neighbor." For it is eternally true that like loves like; and it can never to eternity be otherwise without doing violence to all the laws that bind the universe together. It is so obviously indispensable that, if we would love the good in another, and thus his genuine and eternal welfare, we must have corresponding good in ourselves, and be correspondingly careful of eternal values there.

And this is why it is commanded to love the neighbor "*as* ourselves," instead of more than ourselves. Good is good wherever it is, and is to be loved. Good is from the Lord

wherever it is found; and loving it is, according to its degree, loving the Lord.

Now the reason that this does not shut off all obligation on our part toward the wicked is, that there is no man so wicked, so long as he lives in this world, but there is some good in him. In every one, wherever we look, there is something which is worthy of our love, something that partakes still of the image of the Lord in him, and something therefore that is worthy of our best and utmost endeavor to help it onward. There is always the potential good, too; the good we see as possible for him, as waiting in the background as a talent yet unawakened, so that we can see the worth that he would have, the power that he would be, the good that he would develop and bring to expression, if only he would fully yield himself to the Lord. And these we are to love in him, in anticipation. For the sake of these, for their health and strength and growth, we are to make ourselves a neighbor to that man. We are to love the good there is now active, the good that we see latent, and the good we hope and pray there is yet to be. And for the sake of all we make ourselves his friend, his "neighbor." The greater his lack of active good, the more that good which he has needs our love to encourage it, strengthen it, develop it. Yes, the nearer it is to perishing, the louder and more desperate is its call to us. That is the moral of the man who fell among the thieves. His *need* was a challenge to those who saw him; not the strength of his voice or the importance of his station. Priest and Levite of self-complacency and self-love pass by unheeding. But Samaritan humility and simple reverence for every work of God, rise up to serve.

And so it is that there is not a soul but that has some call upon our love. And yet the nature of our love must be different in each case. But in God's name we must be a neighbor to the spark of spiritual life there is, both active and dormant, in every human being. "To will good to the neighbor without recompense is Heaven in a man, and . . . happiness as great as that of the Angels," say the Church doctrines. Thus blessed is obedience to the command of our Lord, "Go and do thou likewise."

EVERETT KING BRAY

CURRENT LITERATURE

"RELIGION, PHILOSOPHY AND HISTORY"*

The relations and differences between Religion, Philosophy, and Science have for ages been matters of vital importance and perennial debate. When Early Greek Philosophy moved westward and developed under new conditions, it acquired an independence which resulted in a clash between the traditional knowledge and religion on the one hand, and the advanced knowledge and speculation of the new day on the other. Xenophanes played the part of the modernist of the period; the Pythagoreans by an outraged public feeling, whether religious or political, were driven from their quarters, and barely escaped the flames which enveloped their home. A little later, Anaxagoras at the same incentive was banished from Athens, and probably escaped death only by the intercession of Pericles. Again, in mediæval times, when the Scholastics achieved their splendid unification of knowledge and religion, the new birth of the sciences disturbed the foundations, and Galileo and Bruno went to the stake for offending the settled convictions of the age. A still ruder shock came when Geology traced the footsteps of time in the story of the rocks; and again when the history of man was rewritten from the records of Biology. In each of these cases, science was pitted against religion, and philosophy advanced to a more commanding position.

With the amazing and steady progress of the special sciences, the position of religion has been increasingly difficult. Knowledge of nature has tended more and more to become a philosophy of nature; and naturalistic presuppositions and methods have invaded all departments of thought and life. The present

*_Religion, Philosophy, and History:_ Four Lectures. By Thomas B. Strong, Bishop of Ripon. New York: Oxford University Press. 1923. 78 pp., 12 mo. Cloth, $1.20.

situation is, that the prevailing naturalism has rendered the intellectual status of religion unsteady and precarious. The so-called conflict between religion and science has grown in intensity and range; and efforts at reconciliation have grown constantly more serious and fundamental. In other words, the discussion of the relation between religion and science has tended recently more and more to enter the field of philosophy.

Into this field, Bishop Strong, in the book before us, enters with admirable temper and equipment. We have read the book with unusual pleasure and satisfaction, and have found it a mature contribution to the study of the place of religion in the life and thought of the day. The author's thesis is, that religion is one of the primal elements of human nature,—an original impulse, together with the desire for knowledge and the feeling for right; and that these in the earliest stages are not separate functions, but are the joint activities of one whole of experience. In other words, they are primal, co-ordinate, and co-existent interests and ways of responding to the impress and appeal of the environment. This is another way of saying that human experience is a "distinct one,"—to use Swedenborg's language. It is also in agreement with Augustine's view. In pursuing and defending this thesis, the author develops in a masterly fashion the history and metaphysics not only of religion, but of ethics, art, and science; and he gives an illuminating summary of the philosophy of experience.

Religion is, specifically, a peculiar quality or mode of response to the impressions of the outside world; it is one mode of interpreting the world; or at least it is one part of the whole effort to interpret the world,—as are science, art, and ethics, in the original experience. As experience develops in and through reflection, these original impulses or responses become distinct, and each acquires a well defined interest of its own, and proceeds on its own account. Religion, in particular originates in the sense of a Presence, a feeling of a Power in the world around, that presides over human destiny, e.g., the *Numen* of the Romans. This feeling is universal and ineradicable among men. It is one way of interpreting the

world; and with the growth of reflection it develops into systematic theologies, as well as into religious cults.

The author makes the important point that with the growth of knowledge the scientific interest becomes not only more and more comprehensive, but tends to usurp and command the whole field of experience. The result is, a separation and conflict of the two impulses, scientific and religious.

The discussion is admirably outlined in the first lecture. The second traces the growth of the scientific impulse as typified and exemplified in the history of Greek Philosophy. We note that the author falls into the usual mistake of interpreting Early Greek Philosophy in the terms of a later day and of later historians. He attributes monotheism to Xenophanes, for example, and speaks of him as thinking of God apart from the world. This way of reading modern philosophy into the Early Greek fragments is the common historical vice which the author's reading of John Burnet ought to have eradicated. When Xenophanes said that there is one God, the greatest among gods and men, it was just his way of saying that the world as a whole is itself the one greatest God; greater, for example, than the lightning and thunder, or the sun, moon and stars, or any of the bodies or parts of the world. This is the precise opposite of thinking of God apart from the world. It is true that the Ionic philosophers were monists in the sense that they thought of the world as originally one body; but they were not monists in the modern sense of an abstract unity. The inherent pluralism of the Ionics broke out in the philosophy of Empedocles and Anaxagoras, and culminated in the atomic theory of Melissus, Leucippus, and Democritus. But it is to the point, that Greek Philosophy did culminate in the conception of a complete knowledge of the world, an ideal system of knowledge; and this has been the scientific ideal ever since. It is the outcome of the desire to know and understand. This ideal has not been, cannot be, realized, for the reason that scientific knowledge begins and ends with abstraction. The philosophic outcome is some sort of pantheism or universalism, which is further and further removed from the concrete.

Religion, on the other hand, begins with a feeling of a Presence, a Being with whom companionship is sought and enjoyed, whose favor or disfavor is a matter of daily concern. In the course of Greek philosophy this experience and the ideas that grew out of it were rationalized; in the development of Roman life they were turned over to the management of the State. In the former, philosophy absorbed religion. Some ways of approaching and obtaining Divine favor were suitable, others were not; herein arose the distinction between right and wrong, good and bad. Then it appeared that right action was its own reward, and the Divine sanction might be neglected. In this way religion passed into ethics, and ethics into a philosophy of man and of life. In the case of Roman life, religion ceased to be a personal matter, and became the affair of the State and of the ritual prescribed by the State. The rites, when submitted explanation, yielded systems of ideas which tended in the end to some form of naturalism. In all this we see a conflict between the demand for satisfaction in primitive feeling, and the demand for fuller knowledge and understanding, with the result that the feeling is more and more rationalized, and religion passes into philosophy.

In the third lecture, the author turns to the course of religion in Hebrew and Christian history. Man's position in the world around him, and his efforts to make himself at home in it, impose the task of finding ways and means to accomplish his purposes. This involves knowing his own needs and what there is in the world to satisfy them. In pursuing this task, the first requirement is to observe the order of things, both in his own experience and in the world without. The order of the world is gradually built into an all comprehensive system of thought, such as we saw in Greek philosophy, and such as we now admire in the achievement of modern science. But in addition to this demand for order, there is in man a primitive demand for personal satisfaction and for companionship in and with the world, which is not satisfied by a mechanical system of order, however complete. This demand is met by a living world and a personal God. Here again, the relation between God and the world is meant to be solved by panthe-

ism, or by the idea of interdependent aspects of the one Reality. In either case religion evaporates in theory. In this third lecture the author undertakes to show that Christianity avoids this alternative. It would take us beyond our limits of space and time to reproduce the author's discussion at length; but we may indicate the gist of it, and make some comments from our own point of view.

The author finds that the story of Hebrew religion is somewhat disturbed by the influence of the "Higher Critics." In particular, the dates are disturbed, and we are told that "highly archaic notions and practices survived in the later history." The author, however, declines to accept the view that "the more spiritual aspects of the religion showed no early signs of existence." He brushes aside the controversies of the "higher critics," and confines attention to "points upon which there is widespread agreement." In Hebrew religion we have a development as peculiar and independent as that of Greek philosophy. The Hebrews showed no interest in metaphysical questions, such as the abstract difference between the true and the false. Even as to the question of immortality, "such belief as they had in a world to come was of the crudest type at first, and owed its changes to the parallel changes in their religious ideas." The special development of Hebrew religion lay in the direction of a continual growth in the knowledge of God, not as First Cause, or the logical *prius* of the world, but as personal, moral Ruler. He was worshipped by sacrifice, and later by an elaborate system of ritual; the sacrifice became closely associated with moral ideas, and sacrifice was efficacious only in complete moral reformation. Morality was identified with loyalty and obedience to God; sin was wilful transgression, not mere error or ignorance. The evil of the world was sin, and expressed itself in political disaster. The world is not what it was intended to be; but God's purpose will be achieved in the future coming of His kingdom.

In this outline, it is conspicuous that Jewish history is represented as a natural evolution of the religious consciousness of the race. Ideas about God and the knowledge of God are

evolved, not given. In other words, the author's philosophical clearness fails to save him from the prevailing naturalism which is at the heart of "higher criticism."

It remains to review his account of Christianity. First of all, he remarks that the "position of the New Testament books as regards authenticity is greatly improved in recent criticism," especially that of the Acts. Difficulties remain as to the Gospels, the Pauline Epistles, and the Apocalypse. The very late dates assigned fifty years ago no longer hold. These questions, however, are not really of paramount significance, and we may safely use the New Testament freely in the traditional manner; for it has been, and still is, the ruling authority for Christian doctrine. Christianity is connected with Judaism by the fact that Christ was a fulfillment of the Jewish Scriptures; but His coming marked a new stage in the relation between God and man. This new stage was the effect of the Resurrection. Through His death and resurrection man became reconciled to God, and acquired a new power to live in accordance with the Divine will. When the fact of the resurrection is made available for man by his union with Christ, man is a new creature. The resurrection is an act of God, "Who has shown His power and will in raising Jesus Christ from the dead." For the Christian view, God and man constitute the heart of the world, and the essence of history. God is a God of action, and He shows His will and power in the acts of man and in the course of history. This view of the world differs from the philosophical view, in that it begins and ends in personality, whereas philosophy ends in an abstract universalism, and finds a stumbling block in individuals. At this point, the author states and controverts what we may term a typical modernistic argument. It runs thus:

> You have made a great distinction between a system of ideas, and a theology which bases itself on actual historical contact between the soul and God. Is this more than another idea? . . . . Is the difference really more than a different way of putting things? You give an emotional, may I say anthropomorphic, expression to what I call the Absolute: is there any difference more than this?

To this the author has several things to say. In the first

place he urges that the question is quite foreign to the early Christian experience, and would probably have been unintelligible to Paul and his associates. To them intercourse with God was just as real as eating and drinking. The question emphasizes the great division between the early Christian mind and the mind of to-day. The material world has so impressed us that we make it the test of reality. But this is mere prejudice, a narrow-minded conviction. As a matter of fact, there is a vast range of our knowledge which natural science does not cover, in spite of the inextricable connection between the world of nature and the world of spirit. The difference between saying to a man "It is a fine day" and saying "Your house is on fire" cannot be explained in terms of physical reaction. (Let the Behaviorists take this to heart.) It may be possible to pass to the notion of the Absolute by means of the simplest generalizations from experience; but this process may lead us farther from, instead of nearer to, reality. The philosophical view fails to explain the individual experience and the historical series of events. For the Christian view, the existence and activity of God is the fundamental fact in experience; and this fact expresses itself in the lives of men in the course of history. The Christian view then covers a wider range; it has room within it for the philosophical method, but is not limited to it. In other words, it can deal with individuals as well as with general principles. On this ground the claim is made that the Christian view is all comprehensive, and all sufficient.

We may in general agree with the philosophy which leads to this conclusion; but the author is too much limited to naturalism in his philosophy, and to external nature in his science. We may grant that philosophy is based upon the nature of thought, and science upon the nature of observation; but knowledge is not limited to thought, still less to outward observation. Philosophy in the larger sense deals with experience, both in general and in detail. In this larger sense, philosophy includes Christianity both as an experience and as an interpretation. The author forces the contrast between religion as experience and philosophy as rationalism. The

contrast is valid for that type of philosophy, the intellectualistic type, which ends in abstraction, extreme generalization, and universalism; and this no doubt is a characteristic vice of a philosophy of abstract ideas. But ideas refer to objects, and thoughts to things; and a true and complete philosophy must concern itself with both. The New-Church philosophy of Love avoids abstractionism and universalism, and with this the contrast which infects the author's treatment.

In the fourth and last lecture, the author discusses with his usual ability some of the special problems which illustrate the divergent views of the world. Such are the notions of absolute beginning, evil, evolution, and miracles. For the most part the discussions are conventional, and need no further comment.

We commend the book most heartily to our readers.

LEWIS F. HITE

"THE BIBLICAL IDEA OF GOD"*

The Biblical Idea of God, a series of lectures on the development of this idea in the Scriptures, by Rev. Dr. M. Bross Thomas of Lake Forest College, is worth reading because of the author's earnest study of the letter of God's Word. His quotations from the Word—from beautiful but uninspired portions of the Old Testament, and from the Apostolic writings—show deep knowledge of, and appreciation and reverence for the Book. He marshals them to support his contention, that the Bible teaching concerning God is the most effective teaching that the world has known. His interesting argument for the unity of the Old and New Testaments, drawn from this body of quotation, is based on the thesis, that the Scriptural idea of God evolves from simple crudity in the Old to find its complete development and expression in the New.

**The Biblical Idea of God.* By Rev. M. Bross Thomas, A. M., D. D. (The Bross Lectures, 1923.) New York: Chas. Scribner's Sons. 1924. 197 pp., 12 mo. Cloth, $1.50.

There are no unhewn stones in this writer's altar. Upon every tier of his argument the tool of human reason, proud of its unaided vision, has been lifted up. He neither knows nor feels the slightest need for any further revelation than was given to Paul and the other Apostles. The author's point of view, whence he directs his every argument, is this: that the Bible is addressed to the common understanding, and is a self-interpretative book, the sole and supreme authority for the faith of the Christian Church. The author is in reality arguing for the sole and supreme authority of certain man-made, "orthodox," interpretations of certain parts of the Bible. His principle of the sole authority of the Bible, as he applies it, is a principle that scatters and divides. In the face of the fact of division in the Protestant Church, he still believes that those man-made doctrines of Protestantism which he accepts, have the power to unite men, and furthermore that they have Divine Authority behind them. He naïvely proclaims that, if they had ever really been the accepted rule of faith, the unhappy divisions and antagonisms which characterize Christianity to-day would never have arisen, and that the unity of the Church would have remained unbroken, centering in a common faith in a common Lord.

This Biblical idea of God, this common Lord, evolved from the primitive conception of the early Hebrews to its perfection in Christ's teachings of the Father, the Son, and the Holy Spirit, and in Paul's teachings of God, we find to be in this author's mind a tripersonal God. This is his conclusion from his understanding of the self-interpretative Bible. He declares the Nicene Creed to be the essential data of the Scriptures which the Church has combined and stated.

The book fully lives up to its definite and clearly stated purpose as pointed out by its author in its forword, where he declares it to be a book for the guidance of the plain people, and for the confirmation of their faith in the teachings of "orthodox" theology.

RUSSELL EATON

TWO HANDBOOKS ON THE OLD TESTAMENT.*

From the two sides of the Atlantic come recently two books of similar purpose. They aim to assist young people in the study of the Old Testament, by providing a knowledge of the background as well as of the substance of that Testament. Both have positive aims, making use of the results of modern scholarship to extend among those who are not specialists knowledge concerning the meaning and value of the Sacred Scriptures. They were both prepared by experienced teachers, who are engaged in the work of teaching the Old Testament to young people; and they are intended for both personal study and class-room use.

The first of the two books, that by Miss Burstall, has three parts, treating (1) of the foundations of the Old Testament in the religious experience of the Hebrews, in the character of their life and country, (2) their history as recorded in the Testament, and (3) the structure of the Book which has been the center of their life. It is suggested that people have not learned to understand the Bible in a modern way, letting the light of modern thinking clarify understanding of ancient facts. "Israel's gift was for religion. It is this that makes the Old Testament a book by itself; it is the record of the religious experience of the Chosen People through whom the true Faith has been revealed to mankind. All the modern study of the history and literature of Israel has made this great fact clearer and clearer." The treatment of the text is such as one would expect from a writer who says "the prophet heard in his inner self the voice of God, and spoke it to the people. The Divine message came to the prophet's mind, which was as a receiver tuned to receive and interpret the word of the Lord. Then the Prophet spoke it out in his mother tongue, and as he best could express it to his duller and

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**The Old Testament, Its Growth and Message.* By Sara A. Burstall, M. A. New York: Longmans, Green & Co. 1923. 154 pp., 12 mo. Flex. cloth, 90 cents.

Literature of the Old Testament. By Herbert R. Purinton. New York: Charles Scribner's Sons. 1924. 203 pp., 16 mo. $1.25.

less spiritually active countrymen." The value in the book by Miss Burstall lies, for a New-Church reader, in the condensed and interesting discussion of the Land of Palestine and its life, the literary character of various parts of the Old Testament and the analysis of the structure of the Hebrew Canon of Scripture.

The other book, recently issued in America, prepared by Professor Herbert Purinton of Bates College, seems to be of more immediate worth for the young students approaching serious study of the Bible as a world book. It was originally prepared for use of secondary schools, both public and church schools; but it has found a rather wide use in academies, high schools, freshman college classes and Sunday Schools. It is an introduction to the Bible as a supreme literary product. It lays great emphasis on the importance of knowing the historical background of Biblical passages, that the right interpretation for our own times may be grasped. It wishes the young student to know "what the writer [in the Bible] meant to say to his own generation, what eternal truth or principle is involved in what he said, and how that principle applies to the new conditions under which we live." Surely all this is valuable as introduction to the Bible, and should further rather than hamper a realization that in the Bible the Lord of heaven and earth speaks directly to His people in the language of parable. The eight parts of Professor Purinton's book make literary selections from various portions of the Bible which have distinctive historical settings. There are abundant and interesting citations of modern authors who have expressed similar principles and conceptions. Each chapter ends with questions on the text for both written and oral examinations, and also suggestions of special assignments for student work. The book aims to exalt the student's appreciation of the literary beauty and richness of the Bible, and through this means to bring to him a deeper affection for its worth in modern education. It traces the external history of the world's greatest book. It says in conclusion "One person binds the two great divisions of that book, and indeed all the sixty-six books, into a real unity. That person is Jesus Christ,

the central figure of human history. The New Testament is a portrait of Jesus Christ, and the Old Testament, as the early church understood it, was the divine foreshadowing of His coming." Any course of study which can bring the student to a realization that the Lord Jesus Christ is the very heart and substance of the Bible, in both Testaments, has incalculable value. It will be preparing his heart and mind for that great revelation of our own day which shows His presence more clearly in the inner and the inmost meanings of Scripture. This is the study for eternity.

PAUL SPERRY

"THE MINISTER'S EVERYDAY LIFE"*

It is not every book on the ministry that can be recommended even to ministers. Here, however, is a book which not only can be recommended to ministers, especially the younger ones, but also can be read with pleasure and profit by laymen. We do not mean by this that the book is not a practical book. But practical though it is, it is neither dry as dust, nor couched in technical language. It is a live book, written by a living person; and it is its essential humanness which will make it of interest to others than those for whom it was written.

Even the titles of the chapters reflect the liveliness of presentation, which in turn reflects the author's lively mind. These titles compass the daily round of the minister's life: I. The Ministry as a Profession; II. The Pastoral Relationship; III. Receipts and Disbursements; IV. Machinery; V. Visiting the Sick; VI. Earth to Earth; VII. For Better, For Worse; VIII. The Minister's Library; IX. The Minister's Mail; X. Sermon Making.

An extract may serve to illustrate the character of the book, and at the same time the author's ability to drive home one of those points which are so obvious that they are generally ignored:

**The Minister's Everyday Life.* By LLOYD C. DOUGLASS. N. Y.: Charles Scribner's Sons. 1924. 220 pp., 12 mo. $1.75.

Fresh from the seminary you are full of theology. You should be. That is what theological seminaries are for. This is the foundation—the flooring of your whole homiletic life; but you must not tear this up and hurl it at the people, Sunday after Sunday. Keep it in mind that many of the terms which have been in common use in the school of the prophets, are utterly incomprehensible to the average layman. Keep close to the vernacular. If the people seem dull, and you are disposed to wonder if you are not casting your pearls before swine, examine your pearls first, before passing judgment.

The purpose of the book is to smooth the way of the young minister whose seminary training has filled his mind with theology and biblical study, but who, when confronted with his first wedding, for example, would gladly exchange all that he knew about the Minor Prophets for a ten minute talk with somebody who knew all about weddings. This purpose is well carried out. Really useful and practical advice is presented in a bright and interesting manner.

FREDERIC R. CROWNFIELD

COPEC*

The rediscovery of the idea of the kingdom of God on earth as a part of the Gospel of Jesus Christ is a matter of New-Age history of the last few decades, though not particularly of New-Church history. It may be viewed, however, as a manifestation of the Second Coming of the Lord in the permeation way, though without any traceable connection with Swedenborg's Writings. The idea in question is as a dream that has been engaging the consciousness of an ever increasing number of persons, both churched and unchurched; and it is bound eventually to transform this old world of ours in ways that many eminently "practical" men of our day evidently have no desire to see realized. For it is a revolutionary idea in its way (not violently, but transformationally); and as the Holy Spirit is behind it as a propelling force, the eventual outcome is

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**Christian Citizenship;* the Story and the Meaning of C. O. P. E. C. BY THE REV. EDWARD SHILLITO. New York: Longmans, Green & Co. 1924. 118 pp., 12 mo. $1.25.

hardly to be doubted. It will take considerable time to effect the metamorphosis; but let us be mindful that a thousand years are but as a day in the purposes of God.

One of the significant recent events in this connection is that known as the Conference on Christian Politics, Economics and Citizenship,—"Copec" for short, after a little liberty with the initials,—held in Birmingham, England, for a full week during the early part of last April. The little book before us—Edward Shillito's "Christian Citizenship"—traces the origin of the Conference back seventy-five years to such men as Charles Kingsley, Frederick D. Maurice, Vansittart Neale and others, whose spirits had inspired many of those in attendance. But the definite forerunner of the Conference was a meeting of Christian men and women four and a half years ago, just after the War, who saw that a turning point in history had come, and who burned to bring the ideals and the forces of Christian principles to bear upon the process of reconstruction. That initial meeting led, after four years of preparation, to the Conference, which was attended by fifteen hundred altruistically inclined individuals, representative of all the British churches (except the Roman Catholic) and of every other line of belief cherishing the general ideas of the Fatherhood of God and the Brotherhood of men. There are a number of relatively inconspicuous unecclesiastical organizations in England (as there are in this country) devoted to the Christian ideals under consideration; and they naturally turned out a considerable following at the Conference. As a matter of fact the assembly is said to have been the most varied assortment of socially-minded Britons ever brought together in one place. And all the reformers thus congregated were presumably imbued with the Christian spirit of service symbolized by the cross.

The Conference followed a definite program, with well prepared reports, addresses, and resolutions, many of the speeches being of a very high order. Mr. Shillito's little book is a sketchy summary of the entire affair, giving in successive chapters some idea of the various subjects as considered in the

main divisions of the Conference. For such a concise presentation his volume is to be highly recommended.

For those who wish for an official summary of the week's doings, the same may be had in the volume of Proceedings of Copec (price probably $1.25) which gives also full reports of the chief speeches; and those who are especially interested in the subject considered at any definite section, will find it treated in one of the series of special volumes, twelve of which, covering the entire Conference, have been published, as follows: (I) The Nature of God, and His Purpose for the World; (II) Education; (III) The Home; (IV) The Relation of the Sexes; (V) Leisure; (VI) The Treatment of Crime; (VII) International Relations; (VIII) Christianity and War; (IX) Industry and Property; (X) Politics and Citizenship; (XI) The Social Function of the Church; and (XII) Historical Illustrations of the Social Effects of Christianity. All these volumes are published by Longmans, Green & Co., of New York and London, the prices of the first four, the ninth and the eleventh being one dollar each, and of the rest seventy cents each.

As we have intimated, the Conference will undoubtedly be a landmark in the future history of Christian civilization; and its records should be of interest to every live New-Churchman.

B. A. WHITTEMORE

THREE BOOKS WORTH READING:

The Massachusetts New-Church Union has recently acquired the entire publisher's remainder of the following books by that ardent Swedenborgian, Henry James, the elder, father of the late Professor William James, the psychologist, and Henry James, the novelist.

One of his New-Church reviewers remarked: "There is nothing of the commonplace in what Mr. James gives to the world. . . No one can carefully read his works without great gain."

The third work listed below contains a long Introduction (119 pages) by the late Professor James, in which he attempts to give a faithful portrait of his father as a religious prophet and genius: "for he was a religious prophet and genius, if ever prophet and genius there were" (p. 12).

"The Secret of Swedenborg; Being an Elucidation, of His Doctrine of the Divine Natural Humanity," by Henry James. 258 pp., 8vo. (Former price, $3.00) **Price $2.00**

"Society the Redeemed Form of Man, and the Earnest of God's Omnipotence in Human Nature," by Henry James. 496 pp., 8vo. (Former price, $2.50) **Price, $2.00**

"The Literary Remains of the Late Henry James; Edited with an Introduction by William James." 471 pp., 8vo. **Price, $2.50**

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